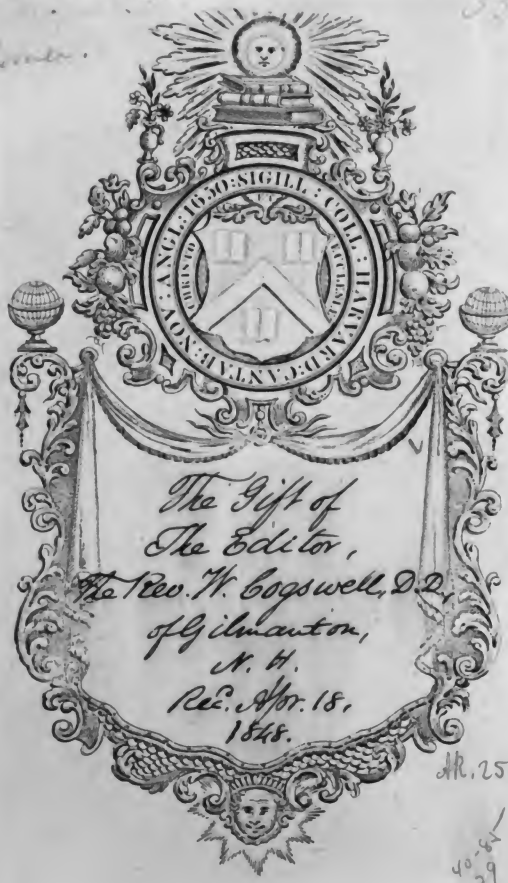


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THE

NEW HAMPSHIRE REPOSITORY;

DEVOTED TO EDUCATION, LITERATURE AND RELIGION.

CONDUCTED BY THE FACULTY

OF

GILMANTON THEOLOGICAL SEMINARY.

VOL. I. OCTOBER, 1845. No. 1.

GILMANTON:
PRINTED BY ALFRED PRESCOTT.
1845.

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THE

NEW HAMPSHIRE REPOSITORY;

DEVOTED TO EDUCATION, LITERATURE AND RELIGION.

CONDUCTED BY

REV. WILLIAM COGSWELL, D. D.

VOLUME I.

GILMANTON:
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PREFACE.

The design in establishing this Periodical, was expressed in the Prospectus to the work, viz: "to promote the interests of Education, Literature and Religion. Its articles will relate to Education in Common Schools, Academies, Colleges, and Professional Institutions, especially Theological Seminaries; to Biography, statistics of Churches, Ministers, Lawyers and Physicians; to religion generally—biblical literature, theology, the Church, the Christian Ministry, benevolent enterprises of the day, personal piety, and the spiritual improvement of the rising generation."

This design we have endeavored to accomplish, as our ability and time would allow. How far we have succeeded in our efforts, the public can judge.

Though the first three numbers were published in the name of the Faculty of Gilmanton Theological Seminary, yet the labor of preparing them devolved, principally, on the present Editor, on whom, it has been thought best, that the pecuniary and editorial responsibilities should wholly rest. It will, therefore, go forth only in his name. The other Gentlemen, with whom he has been associated, will still afford the assistance they may be able to render.

In the second volume, we propose to devote more space than we did in the first volume, to the statistics of Ministers and churches, the officers of Courts, Attorneys, Physicians, and Graduates of Dartmouth College, and to statistics generally. We have now on hand abundance of materials of this nature. The periodical will be peculiarly a New Hampshire work, and a store-house of facts of an authentic character, carefully and properly arranged. We commend it to the public for their patronage, and especially to the Great Head of the church for his blessing.

Gilmanton, June, 1846.

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CORECTIONS AND ADDITIONS.

Page 42. Under the head of general remarks, opposite the name of Joseph Badger, add Counsellor two years.

" 47. Against the name of George Y. Sawyer, read 1826, instead of 1836.

" 71. Line 15, read sister, instead of daughter of Dr. Caleb Morse.

" 132. Opposite Herman Foster, read Andover, Ms., instead of Hudson.

" 137. At the close of the notice of Dr. Cogswell, add, See Memoir of him in the Collections of the New Hampshire Historical Society, Vol. 5, p. 211.

" 137 In the 13th line, speaking of Dr. Green, read 100th, instead of 99th.

" 186. At the close of note on Antrim, add, Rev. Mr. Whiton is author of a valuable History of New Hampshire, and various sermons and pamphlets.

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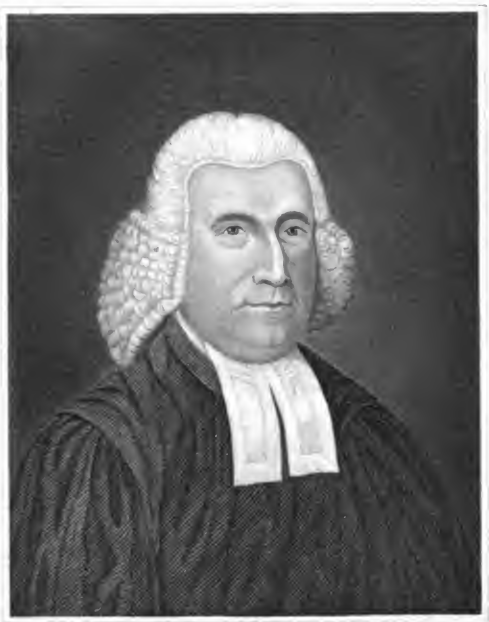
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First President of Dartmouth College

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THE

NEW HAMPSHIRE REPOSITORY.

VOL. I. OCTOBER, 1845. No. 1.

MEMOIR OF THE REV. ELEAZAR WHEELOCK, D. D.,

FOUNDER AND FIRST PRESIDENT OF DARTMOUTH COLLEGE.

REV. DR. ELEAZAR WHEELOCK was born in Windham, Ct. May, 1711. His great grandfather, the Rev. Ralph Wheelock was born in Shrophshire, England, in the year 1600, and was educated at Clare Hall in Cambridge University. He entered the Christian Ministry and became an eminent preacher of the gospel, and, for non-conformity to the established religion, he with thousands of pious people suffered persecution. To enjoy liberty of conscience, he came to New England, in 1637. He settled in the town of Dedham, Ms. and was one of the original members of the First Church in that place, which was the fourteenth embodied in this country, and was formed, Nov. 8th, 1638, consisting of eight persons. He removed to Medfield which was taken from Dedham, and became one of its principal proprietors. In this place and also in the adjoining settlements, he occasionally preached, but declined taking charge of any particular church. He represented the town in the legislature for several years, and at the age of 83, he died universally respected and beloved.

Captain Eleazar Wheelock, the grandfather of the Doctor, born in 1654, removed from Medfield to Mendon. He sustained the character of a soldier as well as of a Christian. During the war with the Indians, he commanded successfully a company

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of cavalry, and his house was converted into a garrison, to which the white inhabitants in the vicinity resorted for safety. In times of peace, he treated the Indians with friendship and humanity, and was highly respected by them. He died, March 24th, 1731, aged 77 years.

The father of Dr. Wheelock was Dea. Ralph Wheelock, who was born in 1683, and settled in Windham, Ct. where he pursued the occupation of a farmer, and died, Oct. 15th, 1748, aged 66 years. His mother was Ruth Huntington, daughter of Mr. Christopher Huntington of Norwich. He was an only son. Of his five sisters, one married the Rev. Dr. Pomeroy of Hebron; his half-sister Mary, whose mother was Mercy Standish of Preston, married Jabez Bingham of Salisbury, and was the grandmother of the Rev. Dr. Kirkland, president of Harvard College.

Exhibiting in early life an amiable disposition, a lively genius, and a taste for learning, Dr. Wheelock was placed by his father under the best instructors, that could then be obtained. His grandfather, for whom he was named, left a legacy, for defraying the expenses of his public education. At the age of 16 or 17, while qualifying himself for College, it pleased God by the influences of his Spirit to impress his mind with a concern for his salvation, and to cause him to rejoice in the hope of having experienced the religion of Christ. This event proved the animating spring of his exertions to qualify himself for usefulness, and of his abundant labors to promote the best interests of mankind. He entered upon his collegiate course, with a determination to devote himself to the work of the Christian ministry. He was educated at Yale College under the direction of Rector Williams, (the President being then styled Rector,) who was a gentleman of eminent wisdom, learning and piety. His proficiency in study and his exemplary deportment, secured the notice and esteem of his Instructors and the love of his fellow students. The premium, instituted by Dean Berkeley, to be awarded to the best classical scholars of the senior class, was given to him and

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to Mr. Pomeroy, (afterwards his brother-in-law,) the late Rev. Dr. Pomeroy of Hebron. He graduated in 1733, and in March, 1735 was ordained as a minister of the Second or North society in Lebanon, called Lebanon Crank, now the town of Columbia, where he labored faithfully in the vineyard of his Lord about 35 years.

In furnishing some account of Dr. Wheelock as a minister of Christ, we shall make large extracts from a memoir of him, prepared by the Rev. Dr. Allen, late President of Bowdoin College, and published in the American Quarterly Register. In 1735, soon after his settlement, by his faithful and earnest labors great effects were produced among his people at Lebanon. It pleased God to send down his Spirit to bring the gospel to the hearts of sinners; and the same work of divine mercy and love was accomplished, which, about the same time, was experienced at Northampton under the ministry of Jonathan Edwards, and in other towns of Hampshire county, Massachusetts, as well as at Coventry, Durham, Mansfield, East Windsor, Tolland, Bolton, Hebron, Norwich, Groton and other towns in Connecticut. In some of these towns, there was an impression of deep seriousness made upon the minds of almost all the people, and in some places it was supposed, that as many as twenty or thirty persons were converted in one week. In 1740, and in subsequent years, in consequence of the labors of Mr. Whitefield and others, this revival of religion became more general.

Dr. Wheelock was at this time incessant in his labors to promote the salvation of his fellow men. Of his character as a preacher, it may be interesting to read the account given by the Rev. Dr. Trumbull, the Historian of Connecticut, who was personally acquainted with him: "The most zealous and laborious in the cause, who took the most pains and spent the most property in the service of their Master, were the Rev. Messrs. Jedediah Mills, Benjamin Pomeroy, Eleazar Wheelock, and Joseph Bellamy. They were not only abundant in labors among their

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own people, and in neighboring towns and societies, but they preached in all parts of the colony, where their brethren would admit them, and in many places in Massachusetts, and the other colonies.—Mr., afterwards Doctor and President Wheelock was a gentleman of a comely figure, of a mild and winning aspect; his voice smooth and harmonious, the best, by far that I ever heard. He had the entire command of it. His gesture was natural, but not redundant. His preaching and address were close and pungent, and yet winning, beyond almost all comparison, so that his audience would be melted even to tears before they were aware of it."

This is high commendation of Dr. Wheelock's eloquence, coming from one who speaks of Whitefield, Tennent and Bellamy, whom probably he had often heard; and who thus represented Dr. Wheelock's voice as the best by far, he had ever heard, and his manner of preaching the most winning beyond almost all comparison.

So interesting and acceptable was the preaching of Dr. Wheelock and so fervent was his zeal, that in one year "he preached a hundred more sermons than there are days in the year." The following letter will show the estimation, in which he was held, at the age of twenty-nine, by that great man Jonathan Edwards, who was eight or ten years older. It is dated Northampton, Oct. 9th, 1740.

"*Rev. and dear Sir,*—I congratulate you, and would bless God for the success, which he has lately given to your labors, which you mention, and for the many joyful things, we have lately heard concerning the city of our God. I think that those, that make mention of the Lord should be awakened, and encouraged to call upon God, and not keep silence, nor give him any rest, till he establish, and till he make Jerusalem a praise in the earth; and particularly should be earnest with God, that he would still uphold and succeed the Rev. Mr. Whitefield, the instrument that it has pleased him to improve to do such great

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things for the honor of his name, and at all times so to guide and direct him under his extraordinary circumstances, that Satan may not get any advantage.

"I thank you for your concern for my aged father under his troubles, and the pains you have occasionally taken with some of his people in his behalf, and also for your kind wishes for me and for the success of my ministry. We need the prayers of all that are favored with God's presence and the lively influences of his Spirit. It is a sorrowfully dull and dead time with us. The temporal affairs of this town are and have been for some years most unhappily situated to be a snare to us, and I know not where to look for help but to God. O, dear Sir! earnestly pray for us. And I desire, that now, while God smiles upon you, and it is a day of his special favor towards you, that you would pray earnestly for me, that I may be filled with the divine Spirit, and that God would improve me, though utterly unworthy, as an instrument of glory to his name, and of good to the souls of men, and particularly, that he would bless Mr. Whitefield's coming here for good to my soul, and the souls of my people. That God would more and more bless and succeed you, and make you more and more a burning and shining light, is the sincere desire and prayer of your unworthy brother and fellow laborer, JONATHAN EDWARDS."

In another letter to Dr. Wheelock, dated June 9th, 1741, Mr. Edwards requests him to go and preach at Scantic or East Windsor, to his father's society, of whom he says, "they are wholly dead in this extraordinary day of God's gracious visitation." He then adds, "Another thing that I desire of you, is, that you would come up hither and help us, both you and Mr. Pomeroy. There has been a revival of religion amongst us of late; but your labors have been much more remarkably blessed than mine; other ministers as I have heard, have shut their pulpits against you; but here, I engage, you shall find one open. May God send you here with a like blessing, as he has sent you to other places;

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and may your coming be a means of humbling me for my barrenness and unprofitableness, and a means of my instruction and enlivening. I want an opportunity to concert measures with you for the advancement of the kingdom and glory of our Redeemer."

A short extract from a letter of Mr. Edwards's father to Dr. Wheelock, dated Aug. 26th, 1741, will tend still further to illustrate Dr. Wheelock's character and labors: "Religion hath been very much revived and has greatly flourished among us, since you were here. I have propounded sixty-four persons to full communion, many of whom have already been taken in; and with them that I expect will be propounded the next Sabbath, with others that have been with me, and some that have not yet been with me, there are about seventy, that very lately, viz. in about five or six weeks' time, have been savingly converted in this society, and still there is a great stir among us respecting men's eternal concerns. We have all great reason to bless God for your repeated labors of love of late as a minister of Christ here.

Your affectionate and obliged brother and servant in
Jesus Christ, TIMOTHY EDWARDS."

"These letters, addressed to a young minister, who had been but four or five years in the ministry, by President Edwards, the most profound of theologians, and the most pious and faithful of ministers, and by his aged and venerable father, prove, that Dr. Wheelock was regarded by those who knew him, as very eminent for piety and for power as a preacher of the gospel, and show how greatly a sovereign God was pleased to bless his labors even in an unpromising field."

The following extract from a private journal of Dr. Wheelock will illustrate in some degree the state of religion at that period, and his popularity as a preacher. It is dated about a year after Mr. Whitefield's first visit to New England, which was in September, 1740.

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"Nov. 5. Came to Mr. Niles's of Braintree. Preached with great freedom, 2 Cor. xiii. 5. Present Messrs. Eells and Hancock; Mr. Worcester in the evening.

"Nov. 6. Set out for Boston. Met by dear Mr. Prince and Mr. Bromfield, about eight miles from Boston. Came in to Mr. Bromfield's; received in a most kind and Christian manner by him, madam and his family—a dear christian family, full of kindness, love and goodness; the names of his family, Edward and Abigail; their children, Edward, Abigail, Henry, Sarah, Thomas, Mary, Eliza, Samuel. His eldest son is now in his last year at Cambridge College; I believe a really converted person. Soon after my arrival, came the Hon. Joseph Willard, Secretary, Rev. Mr. Webb and Mr. Cooper, and Major Sewall, to bid me welcome to Boston. At six o'clock, rode with Mr. Bromfield in his chaise to the north end of the town, and preached for Mr. Webb to a great assembly, 2 Cor. xiii. 5. After sermon returned to dear Mr. Webb's; pleased with the conversation of dear Mr. Gee.

"Nov. 7. Rose and prayed with Mr. Rogers. At 10 rode with Mr. Bromfield to Mr. Webb's, preached, Hosea xiii. 13, to a full assembly. Returned and was invited by Dr. Coleman and Mr. Cooper to preach for Dr. Coleman in the forenoon of the next day, being the Sabbath, and by Mr. Prince and Dr. Sewall in the afternoon. Preached at the workhouse, Ez. xxii. 14.

"Nov. 8. Went to Dr. Coleman's meeting, preached with considerable freedom, Job xxvii. 8. Dined with the Dr. Went with Mr. Rogers to Mr. Prince's. Preached Mark xvi. 16, to a full assembly. After meeting, was followed by a throng of children, who importunately desired me to give them a word of exhortation in a private house, which I consented to do, though I designed to go and hear Mr. Prince, who, being by, desired that I would have it public, which I consented to after 6. We met again. Preached, Matt. vi. 33, to a very full assembly. Rode with Mr. Bromfield in a close chaise; followed to his house after

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me a great many children to receive a word of exhortation at the gate, which I could not stand long to do, being very wet.

"Nov. 9. Visited this morning by a great number of persons under soul trouble. Refused to preach, because I designed to go out of town. Discoursed with Mr. Bromfield's dear children; took my leave by prayer, recommending them and one another to the Lord. Just as I was going, came Mr. Webb, and told me the people were meeting together to hear another sermon. I consented to preach again. A scholar from Cambridge, hastened to Cambridge, and by a little after 6 a great part of the scholars had got to Boston. Preached to a very thronged assembly; many more than could get into the house, Ps. xxxiv. 8, with very great freedom and enlargement. I believe the children of God were very much refreshed. They told me afterwards, they believed, that Mather Byles was never so lashed in his life. This morning Mr. Cooper came to me in the name of the Hon. Jacob Wendell, Esq. and earnestly desired a copy of my sermon, preached in the forenoon of the Lord's day, for the press. O that God would make and keep me humble. Appointed to preach to-morrow for Mr. Balch of Dedham, at his desire.

"Nov. 10. Madam Bromfield gave me this morning a shirt, and pair of gold buttons, two cambric handkerchiefs, and half a loaf of sugar, and he a preaching Bible, in two vols. &c.

"About eight miles from Boston, met Mr. Cotton of Providence, who came by the desire of his church to get me to come back that way, and informed me of some very good beginnings and very hopeful appearances among his people, and the people of other persuasions there; but I thought it my duty to go directly home. He accompanied me to Mr. Balch's at Dedham. Preached, Mark xvi. 16. Went to Medfield.

"Nov. 12. Being thanksgiving, preached Ps. xxxiv. 8, and in the evening at Medway for Mr. Bucknam. He seemed dis-

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pleased, that I told his people, that Christians generally knew the time of their conversion.

"Nov. 14. Came to Thompson. Nov. 15. Preached three sermons for Mr. Cabot, one to the young people at night; many affected.

"Nov. 16. Came to the Consociation at Windham, and afterwards went home about 1 o'clock. What shall I render to the Lord for all his benefits?"

From his journal of a short preaching tour, of which the above are extracts, it appears that in about twenty-five days he preached more than forty sermons, besides attending various conferences, and giving exhortations, counsel, &c. A similar journal of a tour in the month of June, 1742, gives an account of his preaching in different towns between Lebanon and New Haven, and as far west as Stratford. In one week he preached ten times. The following is an extract:

"June 9, 1742. Came to New Haven.

"June 10. Went to morning prayers at College. Afterwards was invited to breakfast with the Rector (Mr. Clap). I went over; he seemed to be very much set against the separate meeting, charged them with great disorder; insisted upon it, that we ought to proceed against those we think not converted, according to the rule, Matt. xviii. Preached at 6 o'clock, Ps. xxxiv. 8, with freedom. June 12, Sabbath day. Preached three sermons, John v. 40, with two uses according to Matt. xv. 21, and Matt. xxii. 12. The third from Rom. ix. 22, with great power."

With all the fervency of his zeal, Dr. Wheelock was yet discreet and wise, and set himself against the fanaticism of the separatists and of the lay-exhorters, who were disturbing the order of the churches. "The doctrines which he preached, were those, which humble man and exalt the grace of God—the doctrines of original sin, regeneration by the supernatural influences of the divine Spirit, justification by faith in Jesus Christ, the perdition of the unbelieving, and the perseverance of the right-

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eous." Knowing the relation of a pure church to the progress of religion, one great object of his preaching was to expose the hypocrisy of false professors and bring them to repentance and to awaken the slumbering disciples from their torpor. Aware that the neglecters of the great salvation must perish, his heart bled for them, and with unequalled pathos and tenderness, with the eloquence of an inflamed heart, he urged them to accept the mercy, which was most freely offered them in the gospel. Under his preaching there were repeated revivals in his parish in 1735, the first year of his settlement, and down to 1769, when he removed to a new field of labor.

After the period of revivals of religion was passed, Dr. Wheelock commenced his labors as a teacher of youth, by taking a few scholars into his own house. He found his salary as a parish minister inadequate to the support of his family, and probably the small profits of a school, as well as the hope of being useful to youth, furnished a reason for this additional labor. In December, 1743, he was induced to receive among the youth of his school *Samson Occom*, a Mohegan Indian, aged about 19, and kept him four or five years. This Indian became a preacher of distinction. Dr. Wheelock soon formed the plan of an Indian Missionary school. He conceived, that educated Indians would be more successful than white men as missionaries among red men, though he proposed also to educate a few English youth as missionaries. The project was new, for the labors of Sergeant and the Brainerds, as well as those of Eliot and the Mayhews, were the labors of missionaries among the Indians, and not labors designed to form a band of Indian missionaries. Two Indian boys of the Delaware tribe entered the school in December, 1754, and others soon joined them. In 1762, he had more than twenty youth under his care chiefly Indians. For their maintenance, funds were obtained by subscription of benevolent individuals, from the legislatures of Connecticut and of Massachusetts and from the Commissioners in Boston of the

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Scotch Society for Propagating Christian Knowledge. Joshua Moor, a farmer in Mansfield, having, about the year 1754, made a donation of a house and two acres of land in Lebanon, contiguous to Dr. Wheelock's house, the institution received the name of "Moor's Indian Charity School." Of this school several gentleman were associated with Dr. Wheelock as trustees; but in 1764 the Scotch Society appointed a board of correspondents in Connecticut, who in 1765, sent out white missionaries and Indian schoolmasters to the Indians on the Mohawk river in New York.

In 1766, Dr. Wheelock sent Mr. Occom and Rev. Nathaniel Whitaker to Great Britain to solicit benefactions to the school, that its operations might be enlarged. The success of this mission was great, and was owing chiefly to the labors of Mr. Occom. He was the first Indian preacher from America, that ever visited Great Britain. He preached several hundred sermons with great acceptance to numerous assemblies in England and Scotland. The king subscribed £200, and lord Dartmouth 50 guineas. The amount of monies collected was about seven thousand pounds sterling in England, which was deposited with a board of trustees in London, of which lord Dartmouth was president and John Thornton, Esq. treasurer, and between two and three thousand pounds in Scotland, which was deposited with the Scotch Society for Propagating Christian Knowledge.

As the school increased, Dr. Wheelock determined to remove it to a more favorable location, nearer to the Indians, and to establish in connection with it a college for instruction in all the branches of science. Efforts were made to induce Dr. Wheelock to establish the college at Pittsfield, Stockbridge, and Albany; but larger tracts of land being offered in New Hampshire, he concluded to transplant his school to Hanover, and there to establish the college, of which a royal charter, dated December 13th, 1769, was obtained through Governor John Wentworth. The school was not merged in the College, as has sometimes been

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supposed, but it ever has been, and still is, distinct, now having a separate act of incorporation, obtained from the legislature of New Hampshire in 1807.

In August, 1770, Dr. Wheelock took leave of his church and people at Lebanon, and proceeded to Hanover in order to make preparation in the wilderness, for the immediate reception of his family and his pupils. The pine trees on a few acres had been cut down. Without nails or glass, he built him a log cabin, eighteen feet square, and directed the operations of forty or fifty laborers, who were employed in digging a well, and in building a house for his family of one story, and another of two stories, eighty feet long, for his scholars. As his family arrived before these habitations were prepared, his wife and daughters lived for about a month in his hut, and his sons and students made them booths and beds of hemlock boughs. October 29th, he removed into his house; and the rooms in the college were soon made comfortable. A school-house was also constructed. The scholars engaged with zeal in their studies, in their new abode, finding "the pleasure and profit of such a solitude." "But that which crowns all," says Dr. Wheelock in his Narrative, "is the manifest tokens of the gracious presence of God by a spirit of conviction and consolation. For no sooner were outward troubles removed, but there were evident impressions upon the minds of a number of my family and school, which soon became universal, insomuch, that scarcely one remained, who did not feel a greater or less degree of it, till the whole lump seemed to be leavened by it, and love, peace, joy, satisfaction and contentment reigned through the whole. The 23rd of January, 1771, was kept as a day of solemn fasting and prayer, on which I gathered a church in this college and school, which consisted of twenty-seven members, on which occasion they solemnly renewed their oath of allegiance to Christ, and entire devotedness of body and soul, and all endowments of both, without reserve, to God for time and eternity."

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The first commencement at the college was in August, 1771, when four young men graduated. Dr. Wheelock lived to preside at seven succeeding commencements, and conferred the honors of college upon seventy-two young men, of whom thirty-nine became ministers of the gospel. Among these were the Rev. Mr. Frisbie of Ipswich, Ms. the Rev. Mr. Ripley, first professor of theology in the college, Hon. John Wheelock, LL. D. the second president, the Rev. Dr. John Smith, professor of the ancient languages in the college, the Rev. Dr. M'Keen, the first president of Bowdoin College, the Rev. Samuel Taggart of Coleraine, Ms. member of Congress, Judge Gilbert of Hebron, Ct. member of Congress, Rev. Dr. Kellogg of Framingham, Ms. Gen. Mattoon of Amherst, Ms. member of Congress, Judge Sherburne of Portsmouth, member of Congress, the Rev. Dr. Burton of Thetford, Vt. and Hon. Elijah Brigham, member of Congress from Massachusetts. Of these only Judge Gilbert survives.

In establishing and sustaining the school and college, Dr. Wheelock's labors were very great. In both he was a teacher; of both he was chief governor. He had houses to build, mills to erect, and lands to clear and cultivate. He was also the preacher of the college and the village. He felt the full burden of his multiplied cares, and, in his private journal of 1777, he writes, that, being "on the verge of the grave, he was oppressed with a weight of cares of many kinds, enough for an angel." Under these he gradually declined till January 1779, when he was seized with the epilepsy. From this he never recovered. He died on Saturday, April 24, 1779, in the 68th year of his age, in the triumphs of faith. His immortal spirit then fled, leaving impressed on the countenance of him who slept in Jesus, a smile of peace. His last act was an act of prayer, before uttering his final words, "Oh, my family, be faithful unto death."

Dr. Wheelock was "of a middle stature and size, well pro-

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portioned, erect and dignified. His features were prominent; his eyes, light blue and animated. His complexion was fair, and the general expression of his countenance, pleasing and handsome. His voice was remarkably full, harmonious, and commanding." His temper was pleasant and cheerful, and he manifested much urbanity in his deportment. He used to say, that he abhorred that religious profession, "which was not marked with good manners." For enlarged views, untiring energy, persevering and arduous toils, and great results of labors in the cause of religion and learning, perhaps no man in America is more worthy of being held in honor than he.

Dr. Wheelock was twice married. His first wife was Mrs. Sarah Maltby, widow of Captain William Maltby of New Haven, and daughter of the Rev. John Davenport of Stamford, Ct. She died at Lebanon, Nov. 13th, 1746, aged 43. One of her daughters, Ruth, married the Rev. William Patten of Hartford. His second wife was Miss Mary Brinsmead of Milford, Ct. By her he had five children—Mary, who married Bezaleel Woodward, first professor of mathematics in Dartmouth College; Abigail, who married Sylvanus Ripley, first professor of theology in Dartmouth College; John Wheelock, LL. D., the successor of his father, and president thirty six years; Col. Eleazar Wheelock, and James Wheelock, Esq. His descendants have lived in different States of the Union from Maine to Louisiana. His grandson, Gen. Eleazar Wheelock Ripley, distinguished in the war of 1812, was elected a member of Congress from Louisiana; another grandson was the Rev. William Patten, D. D., late of Newport, R. I. One of his grand daughters married Hon. Judah Dana, late Senator of the United States from Maine; another married Rev. William Allen, D. D., late president of Bowdoin College; and another married the late Rev. James Marsh, D. D., president of Vermont University.

Dr. Wheelock published a Narrative of the Indian Charity School at Lebanon, in 1762; A Sermon at the ordination of

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Rev. Charles J. Smith in 1763; Narratives in several numbers from 1763 to 1771; Continuation of Narratives from 1773 to 1775, to which is added an abstract of a mission to the Delaware Indians west of the Ohio, by Messrs. M'Clure and Frisbie; A Sermon on Liberty of Conscience; or no King but Christ in his Church, in 1775.—A memoir of Dr. Wheelock, by Drs. M'Clure and Parish with extracts from his correspondence, and also a Memoir of him by President Allen, have been published. To the above publications we are indebted for the facts, and much of the language, used in this Biographical Notice.

In the College Burial Ground, under a plain white slab of marble, resting on an elevated base of brick masonry, repose the mortal remains of Dr. Wheelock. The inscription on the slab is as follows:

Hic quiescit corpus
ELEAZARI WHEELOCK,
S. T. D.
Academiæ Moorensis, et Collegii Dartmuthensis,
Fundatoris, et primi Præsidis.
Evangelio barbaros indomuit;
Et excultis nova scientiæ patefecit.
VIATOR,
I, et imitare,
Si poteris,
Tanta meritorum premia laturus.
MDCCX natus; MDCCLXXIX obiit.

Here rests the body
of
ELEAZAR WHEELOCK, S. T. D.
Founder, and first President
of
DARTMOUTH COLLEGE,
and
Moor's Charity School.

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By the gospel, he subdued the ferocity of the savage;
And to the civilized, he opened new paths of science.
TRAVELLER,
Go, if you can, and deserve
The sublime rewards of such merit.
He was born in the year 1710; and died 1779.

Pietate filii Johannis Wheelock,
Hoc monumentum constitutum, inscriptumque fuit
Anno MDCCCX.

SACRED LITERATURE.*

By Prof. Isaac Bird.

Sacred or Biblical Literature, considered as a science, directs inquiry first and chief of all, to the *original language of the Scriptures*, and secondly and subordinately to those *other writings and branches of knowledge by which the scriptures may be illustrated.* Its object is to put the inquirer in undoubted possession of the mind of the Spirit, so far as the divine writings, fully understood, can convey it—to make the Christian student "mighty in the scriptures"—to bring the pure light of "the word" to bear upon the human soul unadulterated by foreign admixtures, and unobscured by the mists of wrong or doubtful translations.

In regard to the use of the Original Languages of the Bible, the questions are very often and very naturally suggested, Have we not lived long and happily with our present copies of the

*This Article is an Abstract of the Address of Prof. Bird, delivered at his inauguration as Professor of Sacred Literature in Gilmanton Theological Seminary.

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Scriptures? Have not some of our ministers, who have used no other than their mother tongue, been among the most honored and successful of their profession? Do not the whole company of Biblical critics bear testimony to our English Bible as a remarkably faithful and literal representation of the original? And have not our various sects and denominations, in spite of the late increase of Greek and Hebrew knowledge, not only continued, but increased in number? All these things may be true. We have, indeed, lived happily, compared with *heathens* and *papists*, who have *no* Bible. But have we lived as happily as we care for? Is there no room for improvement? Whatever may be our attainments in Christian grace and knowledge, we have no reason and no right, to sit down contented with them. The true Christian aspires to perfection. Nothing short of this will satisfy him. That is his goal, and until he arrives there he counts himself not to have apprehended, but forgetting the things that are behind, he presses onward toward the mark for the prize of God's high calling. True it is, that ministers, reverend and highly honored, have labored successfully, with no other language than that in which they were born. Ministers of this class still live and labor,—the blessing of the Holy Trinity be on them—but is there no room for improvement in such ministers? Has their success been full and perfect? Has their knowledge of their great text-book been complete? Might they not, with another language, have understood a little more and preached a little more, of truth, and seen among their people a little more of its power? Critics, it is true, acknowledge our English Bible, to be a masterly production—a noble monument of the learning and integrity of those who made it. But it is a *translation*, and no translation can, in every case, convey the pure and precise idea of the original. No one language has a term exactly corresponding to every term in another. True it is, that our various denominations continue in their separate establishments, and that their number has increased rather than diminished. But has

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there been no improvement in the *spirit* of these Christian denominations? Do we, among Protestants hear any thing more of deadly persecutions? Do the fires of Smithfield any longer blaze? Are there any Bunyans suffering and dreaming tales of truth in British prisons? Are there any Puritans, now a days, driven from their homes to seek an asylum in a land of savages? Controversies indeed, about doctrines, there still are—about baptism, about episcopacy, depravity, and free will; but can any one say that these controversies, with a less knowledge of the Scriptures, would not have been more fruitless, more continual, and more bitter? Do not those who believe and those who deny the divinity of the Savior, now meet each other with better feelings than they did, and with better feelings than they could have done without a thorough controversy? And what could have brought the controversy which lately raged between them, to its happy issue, had not the defenders of truth been "mighty in the scriptures," and had they not been able to vindicate the laws which regulate Greek and Hebrew interpretations? Controversy continues in spite of knowledge; but knowledge regulates it, gives it law and dignity, furnishes a store of argument, and, instead of wounded *feeling*, sets up sober *reason* as the umpire to decide the question.

The influence of Sacred Literature in regulating controversy, is not more happy, than in repressing the nameless novelties which, in our free land, are continually liable to spring up among the churches. To what lengths might not the late apostle of the second advent have gone, had not Greek and Hebrew, and a vexatious host of competent critics all stood, like so many stumbling blocks in his way. What if the prophet of the West were left in quiet possession of his claims to inspiration,—to the gift of prophecy and of tongues! If with all his ignorance he has been cunning enough to collect together a military legion of *thousands*, might he not have assembled as many *tens of thousands*, had

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he not been surrounded by those who could detect his miserable attempts to speak and write in Hebrew, Chaldee, and Greek?

Discourage the use of the original languages of scripture, and you depart from the sentiments of the Reformers and of our Puritan ancestors. Luther, though but moderately skilled in the Hebrew, yet speaks of the study of it in the highest commendation.

Of the Puritans, John Cotton, the first minister of Boston was able to converse in Hebrew. Of Samuel Whiting, of Lynn, it was said, that he was especially accurate in Hebrew, in which primitive and expressive language he took great delight. The appointed course of study in Harvard College, at its origin, embraced Hebrew, Chaldee, and Syriac. With these languages the first president was understood to have been well acquainted. Mr. Chauncy, his successor, was admirably skilled in the learned languages, particularly the Oriental. He had been Professor of Greek and Hebrew in the University of Cambridge, in England. When he attended prayers in the hall at Harvard College, in the *morning*, he usually expounded a chapter of the Old Testament, which was first read from Hebrew by one of his pupils; and in the *evening*, a chapter of the New Testament, read in like manner from the Greek. Thomas Thatcher, first minister of the Old South Church in Boston, became well skilled in Arabic, Syriac, and Hebrew, under the tuition of President Chauncy, while the President was yet a parish minister at Scituate. The dissertation of Cotton Mather, when he received his second degree, was on the *divine origin of the Hebrew points*. During seven years after his graduation, he fitted young men for college, hearing them every day in the Greek or Hebrew scriptures, and paying particular attention to the latter. A Professorship of Hebrew and other Oriental languages, was established at Harvard College in 1764, by Thomas Hancock. The first Professor on this foundation taught Samaritan, Syriac, and Arabic. He pushed his studies also into Ethiopic and Persian.

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President Stiles speaks of Dr. Cutler, the second Rector of Yale College, as a great *Hebrician* and orientalist. Dr. Stiles himself had, among some, the reputation of being the best Hebrew scholar of his day. His progress in it was almost incredible. He commenced it 1767 [ten years before his accession to the Presidency] and the next year went on to Arabic, Syriac, Chaldee, and Rabbinic. The year after, he took an Arabic volume copied it in the same language, and then translated it. Before he had done with languages, he "dipped," as he termed it, "into Persian, and Coptic." About the same time [1778] Dr. John Smith, Prof. in Dartmouth College, gave instruction, and published a grammar in the Hebrew language. He was also well acquainted with the Arabic, Samaritan, and Chaldee languages. Of the last mentioned language, he prepared a grammar as early as 1774. In regard to the estimation in which the Hebrew was held by the Puritan fathers, it is further asserted, by one* who has good reason to know, that more attention comparatively, was bestowed upon this language during the first fifty years after the settlement of New England, than has been given to it at any subsequent period, not excepting even the present century.

In discussing the comparative advantages of understanding the mind of God from his chosen language and from our own, we need not, as has already been intimated, say any thing in dispraise of the translation which his good providence has furnished us. But neither are we called upon to allow, to that translation, excellences to which it makes no claim. The reason has already been adverted to why our language can never be the exact copy of another. The difficulty is inherent in the very nature of things. Be our translation, therefore, as perfect as English words can make it, yet it will not pretend, in all respects, to be an exact antitype of the original. The necessary terms are not to be found in our language. The scriptures speak of innumerable things relating to the laws, manners, and

* Prof. Edwards.

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customs of Eastern nations, their dress, houses, furniture, and the like, which never entered the mind of a European, which of course he can have no words to designate, and the idea of which he can convey to others only by approximation. Beside the want of simple *terms*, how many are the modes of expression, the grammatical forms, the laws of verbal connexion and arrangement, in which the original languages are peculiar. How many are their quotations, their brief sententious maxims, their parables, and obscure allusions, some of which have never yet been understood, and if understood, could not be transferred, in their full force and beauty, into any other tongue.

To illustrate this difference in the laws and usages of language, and how, for want of due attention to it, obscurities and perversions may find their way into translations, take an example. Moses, in pronouncing his blessing upon Reuben, uses the following words, "Let Reuben live, and not die, and let his men be few." In English here is a plain contradiction. "Let Reuben live and not die," means, let his posterity continue forever. "Let his men be few," evidently means the reverse—let his family soon become extinct. In Hebrew there is no contradiction. The sense is perfectly plain, and consistent. And this difference arises not from the *words*, which are literally the same in number and sense, but from a peculiar *law of the Hebrew language*—a law which requires us to understand a negative in a subsequent sentence, when it is expressed only in the one preceding. According to this law, "Let not Reuben die, and let his men be few," means "let him not die, and let *not* his men be few." So the Psalmist says, "I said to the wicked, "lift not up your horn on high, speak with a stiff neck." Had he been addressing the wicked in *English*, he would have said no such thing. He would have known that we should understand him as telling us in one breath to be humble, and in the next to be haughty. But he knew under what laws of language he was speaking, and he knew that all the wicked Hebrews would

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understand him right. This is but one of many laws, in which the two languages differ. Our translators have, indeed, in most cases, been aware of these laws, and have made the due allowance, but in many cases, it must be conceded that they have not. "A multitude of obscurities," says Prof. Stuart, "in the English translation of the Old Testament, might be removed by the aid of these principles, and much light diffused over the sacred writings."

If it be an acknowledged fact that all the truth which God has revealed is precious, and that more of this truth may be known in its original form of communication, than by any other medium, then it would be well for every man of leisure, for every man of education, to "add to his virtue" this important "knowledge." It would be well, in all our Colleges, to revive the old Puritan custom of making Hebrew a branch of study to all our rising race of educated youth. If those institutions are already too much crowded with studies to admit of this, then let some of the earlier branches be thrown back upon our Academies, and make a part of the student's preparation.

But if Greek and Hebrew might be made of spiritual benefit to *all* classes, what shall be said of them in relation to the *minister of the gospel?* To comment and enlarge on the book of God, is the great business of his life. Now what would be said of the man, who should, after a long preparation of study, give himself out as a commentator on Plato or Cicero, and it should come to be discovered that, after all his study, he had no acquaintance with those authors except through a translation. Would a professed critic ever think of taking up Pope's Homer, with a view, from such a text book, to instruct the world in regard to the peculiar beauties of the great Father of Grecian Poetry? A late respectable judge of our own state, made himself master of the Italian language, almost solely that he might relish the beauties of one of the old Italian poets, and compare them with those of Paradise Lost. To attempt, in any

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other way than this, to discern the full merits of his author, he knew was out of the question. The judge, in this case, received, from his circle of friends, an unqualified commendation, not only for his literary taste, but for the judiciousness of the course he adopted to attain his object. He would learn a language to gratify his *taste*. And shall the Christian minister be content, in ordinary circumstances, to take a mere translation, not for his *taste*-book, but for his *text*-book?—the book from which, while life lasts, he is to draw, day by day, his daily bread?—that food on which he is to live himself, and with which he is to feed his hungry flock? In point of profit as adding to his stock of professional knowledge, what could Dante or Milton afford to a man on the judicial bench, compared with the professional profit offered to the minister by the poems and histories of inspiration? And as to the gratification to the mental taste, where, in any other books can be found sources of so high and refined intellectual enjoyment? In bold originality of thought, in beauty and vigor of expression, in richness of imagery, and in high-minded moral and religious sentiment, where, among profane authors, shall we find one to compare with the writers of the Holy Scriptures.

The access of the minister to the whole of God's communication in his word, ought to be as direct and unobstructed as possible. Whether the volume be contemplated in respect to matter or manner, whether as addressed to the conscience, or the understanding, or the taste, whether as an authoritative book of laws, or as a composition of inimitable genius, he that would enjoy it or use it for the public benefit should be master of it in the original. He should take the waters from the fountain and not from the stream. The divine statutes, coming to him in their native costume, in a fashion venerable both for its antiquity and for the peculiar people to whom it was, in its time, adapted, coming in the very tones and accents uttered by the voice of the Most High, and by the voice of his holy prophets, cannot but come

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with a peculiar emphasis and power, while the histories, parables, and poetic paintings, will reach his heart with a charm which no copy could ever possess.

But the simple knowledge of language is only a small part of what is taught by the science of Sacred Literature. To put the inquirer into full possession of the meaning of an author something more is necessary than the mere helps of Lexicon and Grammar. Especially must this be true in respect to authors, who, like those of scripture, lived at a great distance, both of time and place, from ourselves, and who differed so widely from us in almost all the circumstances of life. In order to understand the books of a nation "we must transform ourselves into citizens of that nation. We must live in their time, and in their own country—must adopt their modes of thinking and feeling—must see how they lived, how they were educated, what scenes they looked upon, what were the objects of their affections and passions, the character of their atmosphere, their clouds and skies, the structure of their implements, their dances, their music."* For want of this kind of preparation in the reader, the scriptures lose much of their entertainment and utility. An allusion or an illustration loses its force, not from ignorance of words, but from ignorance of circumstances. In order to give full interest to a book, the persons, things, and places of which it speaks, should be, to some extent, known beforehand. How many have passed through the description of the tabernacle in the wilderness, with scarcely the acquisition of a new idea. While they read of the *tenons*, and the *taches*, the *sockets*, the *fillets*, the *cubits*, and the *remnant of the curtain for the gate*, their attention is lost in the obscurity; they hurry over the account with impatience and fail to understand even those parts which are perfectly intelligible. With how much greater attention and pleasure would they read the account, could they, as they passed along, compare the de-

* Herder.

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scription with a previously known reality—could they have had the previous opportunity to walk about the tabernacle, and go round about it, tell the boards thereof, mark well its pillars, and consider its coverings, proportions, and arrangements?—Had we ever seen the vain and giddy daughters of Jerusalem in their gaudy attire, walking and mincing as they went, and making a tinkling with their feet, the prophet's description of them would make on us a far deeper impression than it does. But as the case now is, what other than a vague and general idea can we gather from the mention of those articles of apparel now happily so much out of fashion—the *cauls* and the *round tires*, the *mufflers* and the *tablets*, the *mantles*, the *wimples*, and the *crisping pins*? Obscurities of a far more serious nature than these, are to be found in the sacred books, and especially in the prophets, with which the memory of every attentive reader will readily supply him. Now it is the object of sacred Literature to make, so far as may be, every strange name, and every strange allusion familiar, so that the reader's attention, instead of being lost, may be far more intently fixed upon the subject. This science takes care to collect, and lay open to the inquirer, all the stores of information within reach, that tend to this desirable object.

Let a man, under the guidance of a Robinson or a Smith, be taken through Egypt, and Edom,and Judah, where the landscapes and the fashions of life, from age to age, remain alike unchanged, and he cannot fail to be made acquainted with scenes and facts which will at once deepen his interest in the scriptures, and increase their power over his life. Let him be led, for example, into the valley of Lebanon, the entering in of Hamath, on a fiery hot day in harvest. Let him survey that little army of busy, bustling, half-naked men, racing in every direction around twenty neighboring threshing floors, some gathering sheaves from the surrounding fields, some, with goad in hand, driving about the muzzled ox that treadeth out the corn—others tossing into the air, with their fans and shovels, the trodden mass, that the driving

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wind may purge it, others again leading their mules, loaded with bags of grain, or enormous bales of straw, to the garners of the neighboring villages. Let him listen to the merry songs, the shouts, and the vociferating talk of the multitude. And let him perchance, as he approaches or as he is receding beyond them, behold a furious whirlwind sweeping over, and bearing up on high an immense cloud of straw, and chaff, and dust. Let him on that day, as he passes, look on every side of him, and see all nature clothed in the dingy mantle of death,—the plain below as thoroughly scorched and barren as the rocky mountain top above—not a tuft of grass, or shrub, or tree, to relieve the eye, or offer shelter, save a few dark clumps on yonder little stream. These stand forth, fair and rich, waving in their strength, and smiling at the general desolation. Now let him open his Bible, and read once more those allusions to the "joy of harvest," the "shouting for the summer fruits," "the muzzling of the mouth of the ox," "the sleeping upon the threshing floors," the winnower, "whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner." Let him turn to the Book of Psalms, and commence reading "Blessed is the man that walketh not in the counsel of the ungodly—he shall be like a tree planted by the rivers of water, which bringeth forth his fruit in his season, his leaf also shall not wither. The ungodly are not so, but are like the chaff which the wind driveth away." Will not these allusions, read with such a preparation, come with a new energy to the reader's heart?

Let a man go to the grape gathering, at the time of vintage, and see companies of men, women, and children, plucking off the clusters, and bearing them in baskets to the broad even surface of a neighboring rock. And when the heap is sufficiently large, while the others are standing as spectators, let him see the men, rolling up their lower garments, and with naked feet and legs, and animated step, mount the pile, jumping, and treading, and trampling, and crushing, with songs and shouts of triumph

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as if trampling down an enemy. The purple liquid spirts in every direction, sprinkling and staining their garments, covering their legs with gore, and flowing in streams along the declining rock into a vat below. He shall now open the book of Isaiah, and love that prophet more than ever, while he reads, "O Heshbon—gladness is taken away, and joy out of the plentiful field. And in the vineyards there shall be no singing, neither shall there be shouting. The treaders shall tread out no wine in their presses. I have made their vintage shouting to cease." "Who is this that cometh from Edom, with dyed garments from Bozrah? Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine fat? I have trodden the wine press alone, and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment, for the day of vengeance is in my heart."

It would be easy to adduce a multitude of other examples of the manner in which the divine word might be illustrated, by a literature which properly is not *Bible* literature, but only *Biblical*—a literature, which, though uninspired, and in this sense profane, may yet be termed *sacred* from the sacred use to which it may be applied. It is easy to see how all knowledge of circumstances, gathered from books of Eastern history and travel may be available to the profit of the Christian student. The houses, the garments, the eating and drinking, the sleeping and rising of the people of the East, may no less than the threshing floor and the winepress, be made to increase the light and life which beam forth from the pages of the sacred volume. This knowledge is sacred because it puts new instruments into the hands of the blessed Spirit, by which he may sanctify our hearts, and conform them more rapidly and thoroughly to his perfect and holy image.

What minister of the gospel would choose to remain destitute

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of this knowledge? What young minister would not choose to have it made a separate department for his particular study and investigation?

JURIDICAL AND OTHER STATISTICS OF BELKNAP COUNTY.

By William Butterfield, Esq.

At the time of the Revolution, the Judiciary system of the Province of New Hampshire was composed of the following tribunals of original jurisdiction:

First. Justices of the Peace within their County were authorized to hear and determine all actions of debt and trespass, where the title to real estate was not involved, to the amount of *forty shillings*, or six dollars and sixty six cents in our currency. By the Act of Feb. 21st, 1794, their jurisdiction was extended to $13,33, the Constitutional limit.

Second. The General Sessions of the Peace was composed of the Justices of the Peace in the County. It was held four times a year, and hence called the Quarterly Court. Its jurisdiction included all matters and things "relating to the conservation of the peace and punishment of offenders." Each session was to continue "two days and no longer."

Third. The Inferior Court of Common Pleas in each County was composed of four Justices, and had jurisdiction of all civil actions, above the jurisdiction of justices of the peace, in which the demand did not exceed twenty pounds, where title to real estate was not involved. This Court was held quarterly, immediately at the close of the Court of Sessions.

Fourth. There was a Superior Court of Judicature, whose jurisdiction extended over the whole Province. This court was composed of a Chief Justice and three Associate Justices, who held one or more terms in each county annually. It had cognizance of all civil and criminal cases, over the value of twenty pounds. Appeals were allowed from this court to the Governor and Council where the sum in controversy was less than three hundred pounds, and to the King where the sum was more than that.

In consequence of the Revolution, a new form of government and an alteration of the Judiciary System became necessary. A State Constitution was accordingly adopted by the people of New Hampshire, January 5th, 1776, before the Declaration of Independence by Congress, and before any other Colony, and the Judiciary System was altered so far as

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the circumstances required, July 5th, of that year. The alterations were not material. This system remained in force, substantially, till October 1st, 1794, when the Court of Sessions was abolished and its jurisdiction transferred to the Court of Common Pleas. In 1804, an act was passed providing that when a vacancy should occur in the Superior Court or the Court of Common Pleas, each of said Courts should thereafter consist of a Chief Justice and two other Justices. June 24th, 1813, the Judiciary was remodeled. The Superior Court of Judicature and the Courts of Common Pleas were abolished; and in place of the former the Supreme Judicial Court was established, consisting of a Chief Justice and two Associate Justices, with all the jurisdiction and powers previously vested in the Superior Court of Judicature. The State was divided into two Circuits—the Eastern and Western; and a court established in each, consisting of a Chief Justice and two Associate Justices, called the Circuit Court of Common Pleas, having all the jurisdiction of the former Courts of Common Pleas. June 27th, 1816, this system was abolished, the Superior Court of Judicature was revived, the State was divided into the First and Second Districts, in each of which was to be appointed a Chief Justice "skilled in the law," and in each County two associate Justices of the Court of Common Pleas. The Chief Justice and the Associate Justices of each County were invested with all the jurisdiction of the Courts of Common Pleas previous to the 24th of June, 1813. December 15th, 1820, all the jurisdiction of the Courts of Common Pleas, except what is termed Sessions business, such as laying out roads, &c., was transferred to the Superior Court of Judicature, and the Court of Common Pleas was changed to a Court of Sessions in each County, which was composed of five Justices. Under this System all trials by jury were had before the Superior Court of Judicature. February 1st, 1825, an Act went into operation establishing a Court of Common Pleas for the State, having jurisdiction of all civil matters above justices of the peace, and final jurisdiction where the sum demanded in damages did not exceed fifty dollars. It had no Grand Jury, and no criminal business; this belonged to the Superior Court, which also had jurisdiction, concurrent with the Court of Common Pleas, of real actions, and of all personal actions in which the sum demanded in damages exceeded one hundred dollars. By this act, the Court of Sessions was abolished, and its jurisdiction vested in the Court of Common Pleas. By an Act passed December 29th, 1832, this System was abolished, and a system was established varying but little from that now in operation, except that the Superior Court consisted of four Justices, and there were no Circuit Justices of the Court of Common Pleas.

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The County of Belknap was a part of Strafford County, until January 1st, 1841, when the latter County was divided into three. It contains eight towns, viz: Alton, Barnstead, Gilmanton, Gilford, Meredith, Sanbornton, New Hampton, and Centre Harbor. These towns had, in 1840, a population of about 18,000. It is the smallest County in the State.

The Judiciary System of this State is composed, at the present time, of the following tribunals.

1. *Justices of the Peace.* "Every justice of the peace within his County may hear, try, and determine all pleas and actions in which the title to real estate shall not be drawn in question, when the damages demanded do not exceed thirteen dollars and thirty three cents." "Every justice is authorized to hear and determine prosecutions and actions of a *criminal nature*, arising within his County, where the punishment is by fine not exceeding ten dollars;" and in cases of assault and battery, and breaches of the peace, he may sentence offenders to imprisonment in the County jail not exceeding thirty days, and order them to recognize, with sufficient sureties, to keep the peace and be of good behavior, until the next term of the Court of Common Pleas for the County.

2. *The Court of Common Pleas.* This Court is composed of the Justices of the Superior Court, two Circuit Justices of the Court of Common Pleas, and two Justices of the Court of Common Pleas for each County. The two County Justices, with one of the Superior, or Circuit Justices, constitute the Court of Common Pleas for each County. The Justice of the Superior Court or the Circuit Justice present, presides in all trials, unless he should happen to be disqualified, when the action may be tried by the County Justices; while the sessions business, and whatever relates to the affairs of the County, is transacted by the latter. This Court has original jurisdiction of all civil and criminal cases, except where justices of the peace have jurisdiction; and jurisdiction of all appeals from justices of the peace in civil and criminal cases, and of petitions for laying out and discontinuing highways. This is the only tribunal in the State for *trial by jury*, as no jurors, either *grand* or *petit*, attend any other. All issues of fact arising in the Superior Court, are transmitted to this Court for trial. Any person dissatisfied with any opinion, direction, or judgment of this court, may allege exceptions thereto, and the questions arising upon such exceptions or upon a special verdict, or any issue of law, motion for a new trial or statement of facts agreed upon by the parties, may be reserved and transferred to the Superior Court for determination. Two terms of the

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Court of Common Pleas are holden in each County every year—in Rockingham three, and in Grafton four.

3. *The Superior Court of Judicature.* This Court is composed of a Chief Justice and two Associate Justices. It has "exclusive authority to issue writs of error, certiorari, mandamus, prohibition and *quo warranto*, and may issue writs of *habeas corpus* and all other writs and processes to courts of inferior jurisdiction, to corporations and individuals, for the furtherance of justice and the due administration of the laws;" and has the general superintendence of all other courts. It has jurisdiction of all questions of divorce and alimony, appeals from the Probate Courts, applications for review or new trial, and of all actions and questions transferred from the Courts of Common Pleas. It also has extensive power as a Court of Equity, in cases "where there is not a plain, adequate and sufficient remedy at common law;" and may grant writs of injunction in proper cases. No jurors attend this Court, and no issues of fact are tried before it; but when it becomes necessary in any case to ascertain any fact by a jury, an issue is made up and sent to the Court of Common Pleas for trial, and the verdict thereon is certified to this Court and judgment rendered thereon.

For the business of the Superior Court, the State is divided into five judicial districts, each composed of two Counties; and in each of these districts this court is held twice a year, once in each County. But so far as concerns the business of this Court, each district is but one County. The Counties of Belknap and Carroll compose the fourth judicial district.

The Superior Court is holden at Ossipee, on the fourth Tuesday of July, and at Gilford, on the fourth Tuesday of December, annually, for the Counties of Belknap and Carroll.

The Court of Common Pleas for the County of Belknap, is holden at Gilford, on the fourth Tuesday of February and the third Tuesday of September, annually.

The length of the terms of the Court of Common Pleas, since the organization of this County, has been as follows:—February Term, 1841, 12 days; August, 1841, 16; February, 1842, 7; Aug. 1842, 18; February, 1843, 12; Aug. 1843, 11; Feb. 1844, 11; Aug. 1844, 10; Feb. 1845, 10; Sept. 1845, 5.

In the following list of Judges and County Officers are included those who resided within what is now Belknap County, and it is intended to state the residence while in office, the place of their birth, the time of entering upon the duties of their offices, and when they ceased to act; and some general remarks are added.

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JUSTICES OF THE COURT OF COMMON PLEAS,

Appointed by the Governor and council, during good behavior, until they arrive at 70 years of age. Their pay is now three dollars a day for every day they attend court and ten cents a mile for their travel to and from court.

Names.	*Residence.*	*Place of Birth.*	*Com.*	*End.*	*General Remarks.*
Henry Y. Simpson	New Hampton	New Hampton	1841		Has been Representative from New Hampton, and Justice of the Court of Common Pleas for Strafford County. Justice of the Peace throughout the State.
Thomas Cogswell	Gilmanton	Atkinson	1841		Representative from Gilmanton, Deputy Sheriff, Treasurer of the County of Strafford before the division.
The following persons, resident in this county, were Justices of the Court of Common Pleas for Strafford County before the division.					
Ebenezer Smith	Meredith	Exeter	1784	1787	An early settler in Meredith, Representative, President of the Senate, Judge of Probate for Strafford county. Died, August 22, 1807, aged 73.
Thomas Cogswell	Gilmanton	Haverhill, Ms.	1784	1810	Col. in the Army of the Revolution; and also Commis'ry with the rank of Col. Died, Sept. 3, 1810, aged 64.
Joseph Pierce	Alton	Portsmouth	1793	1794	Representative, member of Congress. Died in 1812, aged 64.
William Badger	Gilmanton	Gilmanton	1816	1820	Representative, President of the Senate, three times Elector of President and Vice President, viz. in 1816, 1824, and 1844, Sheriff of the County of Strafford, Governor of the State.
Henry Y. Simpson	New Hampton	New Hampton	1833	1841	See Henry Y. Simpson above.

SHERIFFS.

Appointed by the Governor and Council for five years. The salary of the Sheriff of this County is $150,00 a year; and he is allowed to retain all fees for services performed, which he is by law compelled to perform. The Sheriff of each county receives from his Deputies one fifth of the fees received by them for their travel and service on all writs of mesne process, which he is required to account for to the County Treasurer annually. If the amount thus received is more than his salary, he must pay the ballance to the Treasurer; if it is less than his nominal salary, he gets no more.

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Samuel Tilton	Sanbornton	Sanbornton	1841	Representative, Counsellor, Deputy Sheriff for the Counties of Grafton, Merrimack, and Strafford.
William Badger				See under head of Justices. Was Sheriff of the county of Strafford from 1820 to 1830.

The following is a list of the Deputies of the Sheriff of this county, residing in the county, and their places of residence.

Charles J. Conner	Sanbornton		1841	
Bartlett Hill	Sanbornton		1841	
Winthrop Young	Meredith		1841	Representative.
John Monroe	Gilmanton		1841	Deputy Sheriff for Merrimack county.
George D. Vittum	Meredith		1841	Deputy Sheriff for Grafton county.
Dudley Smith	Gilford		1841	Deputy Sheriff for Merrimack county.
Joseph French	Barnstead		1841	
John Peavey	Barnstead		1842	Representative.
John Q. A. Bean	Centre Harbor		1842	
Jacob Bumford	Sanbornton		1843	
Benjamin F. Smith	Sanbornton		1843	Deputy Sheriff for Merrimack county.
Timothy E. Hodgdon	Barnstead		1843	Deputy Sheriff for Strafford.
Francis S. Gilman	Gilmanton		1844	

CLERK OF THE SUPERIOR COURT, AND OF THE COURT OF COMMON PLEAS.

The Judges of these courts appoint and remove their clerks at will. The same person is now clerk of both courts in this and all the other counties, except Coos. Previous to June 27, 1816 there was but one clerk of the Superior Court in the state; but an act was passed the Legislature at that time directing the Judges to appoint one in each county.

Ebenezer S. Lawrence	Gilford	Meredith	1841	Representative.

SOLICITORS.

The duty of Solicitors is to take charge of all suits or prosecutions in the name of the State, pending in the Court of Common Pleas for their respective counties; to prosecute and defend all suits in which their county is interested; to tax all bills of cost in any proceeding in which the State or county is interested; to audit and allow claims against his county; and to act instead of the Attorney General in his absence. Solicitors are appointed by the Governor and Council. The office was created by the act of June 19, 1789, by which they were to hold their offices during good behavior; but by the Act of December 18, 1799 their term was limited to five years. For performing the duties of the Attorney General, the Solicitor of this county is allowed from the State Treasury thirty dollars for each term of the Court of Common Pleas; for all other services, he receives from the County Treasury such a sum as the county Judges may at each term direct, which is generally two dollars a day during the sitting of the court.

Names.	*Residence.*	*Place of Birth.*	*Com.*	*End.*	*General Remarks.*
William C. Clarke	Meredith	Atkinson	1841	1844	Removed to Manchester.
George W. Stevens	Meredith	Salisbury	1844		

The following persons, resident in this county, were Solicitors of Strafford county before the division.

Stephen Moody	Gilmanton	West Newbury, Ms	1804	1819	See under head of Attorneys in Gilmanton.
Lyman B. Walker	Gilford	Brookfield, Ms.	1819	1834	See under head of Attorneys in Gilford.
Warren Lovell	Meredith	Rockingham, Vt.	1834	1840	See under head of Attorneys in Meredith.

JUDGES OF PROBATE.

Appointed by the Governor and Council during good behavior. The salary of the Judge of Probate for this county is $142,00 per annum.

Warren Lovell	Meredith	Rockingham, Vt.	1841		See Warren Lovell above.

The following persons, resident in this county, were Judges of Probate for the county of Strafford before the division.

Joseph Badger	Gilmanton	Haverhill Ms.	1784	1797	Born Jan. 11, 1722. An early settler in Gilmanton, Grandfather of Gov. William Badger, Representative, General in the Militia, Member of the Provincial Congress, Muster-Master in the Revolution, Member of the convention which adopted the constitution of the United States. Died April 4, 1803, aged 81 years.
Ebenezer Smith	Meredith		1797	1805	See under head of Justices of courts.
John Mooney	Meredith	Lee	1805	1824	Representative and Senator. Died Oct. 8, 1826, aged 64.
Daniel C. Atkinson	Sanbornton	Boscawen	1824	1839	See under head of Attorneys in Sanbornton.
Warren Lovell	Meredith		1839	1841	See above.

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REGISTER OF PROBATE.

Appointed by the Governor and Council for five years. Previous to the act of June 14, 1836, they held their offices during good behavior. The salary of the Register of Probate for this county is $183,00 per annum, and some perquisites.

Jeremiah Elkins	Barnstead	Andover	1841		See under head of Attorneys in Barnstead.
Ira A. Eastman	Gilmanton				(See under Attorneys in Gilmanton) was Register of Probate for Strafford county from 1836 to 1839.

COUNTY TREASURERS.

Chosen annually by the people of the respective counties. The Treasurer of this county receives $75,00 a year for his services.

John Wadleigh	Meredith	Meredith	1841	1843	Representative, Major General in the N. H. Militia.
Francis Russell	Meredith	Gilmanton	1843	1844	His name has been changed from Bean.
Thomas Durrell	Gilmanton	Gilmanton	1844		Representative.

The following persons, resident in this county, were Treasurers of Strafford county before the division.

Henry H. Orne	Meredith	Wolfborough	1829	1831	See under head of Attorneys in Meredith.
Thomas Cogswell	Gilmanton	Atkinson	1833	1836	See under head of Justices of the Court of Common Pleas.
John Wadleigh	Meredith	Meredith	1840	1841	Till the division of the county. See above.

RECORDER OF DEEDS.

Chosen annually by the people of the respective counties.

Nathaniel Edgerly	Gilford	Gilmanton	1841	Representative from Gilmanton.

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ATTORNEYS AT LAW IN BELKNAP COUNTY, N. H.

A meeting of the Attorneys in this State, was held at Concord, on the third Wednesday of June, 1788. At this meeting was formed a Society called "An Association of the Bar throughout the State of New Hampshire." This Association was organized, and established certain general rules; among which were, that gentlemen of the Bar in their respective Counties should form themselves into a Society, choose a President and Secretary annually, and that the Secretary should keep a record of the proceedings of the Society. It was also

Voted, "That it be considered an indispensable requisite, for the admission of any candidate for the Bar, who has received a degree at any College, that he has regularly studied three years, after having received such degree, in the office of some Attorney of a Superior Court; and that no candidate not having received such degree, be recommended for admission, without having studied five years as aforesaid."

And no person was to be admitted to study as a candidate, without the previous consent of the Bar in the County. These regulations have remained in force ever since. Societies were formed in the several Counties, (there were only five Counties then,) and when new Counties were formed, the members of the Bar within their limits have formed themselves into new Associations; and all these Societies adopted rules to "promote and establish the dignity and respectability of the profession," which are now generally in force throughout the State, so far as the Bar can enforce them. And if the profession is degenerating in point of ability, dignity, and respectability, it is believed that the Legislature is more in fault than the Bar.

At the first term of the Court of Common Pleas for the County of Belknap, February Term, 1841, the Attorneys residing in the County met and formed themselves into a Society by the name of the "Bar Association for the County of Belknap," chose officers and adopted rules.

In the following list the names of the Attorneys are given under the towns where they last resided within the County, their native place, where and when they graduated, and the time they commenced practice in the County; and a few brief general remarks are added.

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ATTORNEYS AT LAW IN THE COUNTY OF BELKNAP, N. H.

Towns.	*Names of Attorneys.*	*Place of Birth.*	*When and where grad.*	*Com. Prac.*	*General Remarks.*
Alton	Timothy Darling	Henniker	Harv. 1822		Entered the clerical profession in 1839.
Barnstead	Caleb Merrill	Atkinson	Dart. 1808	1815	Previously at Chester, since at Pittsfield, where he died.
	Isaac O. Barnes	Bedford	Mid. 1820	1824	Representative, went to Lowell, Ms., then to Boston, was President of the Lafayette Bank, and Naval officer of the Port of Boston, Now United States Marshal for the District of Massachusetts.
	Moses Norris, jr.	Pittsfield	Dart. 1828	1831	Now at Pittsfield, Counsellor, Speaker of the House of Representatives, Solicitor for Merrimack county, now Member of Congress.
	Jeremiah Elkins	Andover	Dart. 1817	1834	Previously at the city of Washington, and Gilford, clerk of the House of Representatives, now Register of Probate for this county.
Centre Harbor	John H. Smith	Rochester	—— ——	1824	Since at Rochester, Representative from Rochester, now at Dover and clerk of the courts for Strafford county.
	John Thompson	Durham	Harv. 1822	1825	
Gilford	Timothy Call	Boscawen	Dart. 1790	1793	Then a part of Gilmanton. Left about 1801, and was drowned in Lake Champlain.
	Lyman B. Walker	Brookfield, Ms.	—— ——	1811	Representative, Solicitor for Strafford county before the division, Postmaster at Gilford, now Attorney General, residing at Concord.
	Benjamin Bordman	South Reading, Ms.	—— ——	1825	Also at Ossipee, Bath, Conway, and Sanbornton, Representative from Gilford, late Postmaster at Gilford.
	John A. Rogers	Boscawen	—— ——	1837	Removed from the county soon after, now at South Hampton.
Gilmanton	Stephen Moody	West Newbury, Ms.	Harv. 1790	1793	Solicitor for the county of Strafford before the division. Died April 21st, 1842, aged 76.
	John Ham	Dover	Dart. 1797	1800	Representative. Died March 7th, 1837, aged 66.

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Towns.	Names of Attorneys.	Place of Birth	When and where grad.	Com. Prac.	General Remarks.
Gilmanton	Nathaniel Cogswell	Haverhill, Ms.	Dart. 1794	1805	Son of Hon. Thomas Cogswell of Gilmanton, Removed to Newburyport about 1808, Aid to Maj. Gen. Brickett of Mass. with the rank of Colonel, General in the Spanish Patriot Army. Died on Red River, Aug. 1813, aged 40.
	Benjamin Emerson	Alfred, Me.	Dart. 1816	1822	Representative from Gilmanton.
	Nathan Crosby	Sandwich	Dart. 1820	1824	Previously at Hill (then called New Chester) since at Amesbury, Newburyport, and Boston, Ms. now at Lowell, Ms. Agent Temperance Society.
	James Bell	Francestown	Bowd. 1822	1825	Son of Gov. Samuel Bell, now at Exeter, President of the Granite Bank.
	George Minot	Bristol	Dart. 1828	1831	Also at Bristol, now Cashier of the Mechanic's Bank at Concord, Treasurer of Merrimack county, and U. S. Pension Agent for N. H.
	Arthur Livermore, jr.	Holderness	Dart. 1829	1833	Son of Judge Arthur Livermore, since at Lowell and Waltham, Ms. now at Bath.
	Edward S. Livermore	Lowell, Ms.	—— ——	1835	Previously and since at Lowell, Ms. where he died in 1842.
	Ira Allen Eastman	Gilmanton	Dart. 1829	1834	Previously at Troy, N. Y., Chosen Clerk of the Senate, Register of Probate for Strafford county before the division, Speaker of the House of Representatives, Member of Congress, Att'y and Counsellor of the Supreme Court of the U. S. now Circuit Justice of the Court of Common Pleas.
	William Butterfield	Goffstown	Dart. 1836	1840	Previously in Lucas county Ohio, Removed to Lowell, Ms. in 1842, Returned to Gilmanton in 1844.
	George G. Fogg	Meredith	Dart. 1839	1842	
Meredith	Jeremiah H. Woodman	Sanbornton	Dart. 1794	1800	Previously at Warner, now at Rochester, Representative from Rochester.

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Meredith	John Adams Harper	Sanbornton	———	——	1802	Previously at Sanbornton, Representative from Meredith, Clerk of the Senate, Member of Congress. Died June 18th, 1816, aged 36.
	Jonathan C. Everett	Tyngsborough, Ms.	———	——	1811	Also at Tamworth and Plymouth, Removed to Dover, Me.
	Stephen C. Lyford	Brookfield	M. A.	Dart'29	1815	Formerly Cashier of Winnipissiogee Bank.
	Henry H. Orne	Wolfborough	Dart.	1812	1816	Now at Wolfborough, Treasurer of Strafford county before the division.
	Samuel Dana Bell	Francestown	Harv.	1816	1820	Son of Gov. Samuel Bell, since at Chester, Exeter and Concord, now at Manchester, Representative from Chester, Clerk of the House, Solicitor for Rockingham county.
	Warren Lovell	Rockingham, Vt.	———	——	1825	Representative, Senator, Solicitor and Judge of Probate for Strafford county before the division, now Judge of Probate for this county.
	George Y. Sawyer	Wakefield	Bow.	1836	1830	Now at Nashua, Representative from Nashua.
	Horace L. Hazelton	Sanbornton	———	——	1832	Previously at Gilford.
	Aaron Woodman	Sanbornton	———	——	1834	Removed from the State in 1836, now in Boston, Ms.
	William C. Clarke	Atkinson	Dart.	1832	1836	Solicitor for the county, removed to Manchester in 1844, where he now resides.
	George W. Stevens	Salisbury	———	——	1843	Solicitor for the county.
NewHampton	William G. Webster	Plymouth	Dart.	1822	1827	Also at Rochester and Concord.
Sanbornton	Samuel Haines	Canterbury	Dart.	1803	1808	Afterwards at Portsmouth, removed to Alabama. Died in Providence, R. I. 1825, aged 45.
	Daniel C. Atkinson	Boscawen	Dart.	1806	1809	Senator, Counsellor, Judge of Probate for Strafford county. Died in 1845, aged about 55.
	Charles J. Stuart	Peterborough	Dart.	1809	1813	Removed to Lancaster and died many years ago.
	Moses H. Bradley	Concord	Dart.	1807	1816	Previously and afterwards at Bristol, Representative and Senator. Died at Concord 1834, aged 52.
	Matthew Perkins	Sanbornton	Mid.	1812	1817	Representative, removed from the State, and died in 1826.
	Charles Gilman	Meredith	———	——	1826	Removed to Baltimore, Md.
	Stephen Grant	Royalton, Ms.	Dart.	1800	1829	Previously at Plymouth and Sandwich, now at Plymouth.

NOTE. For the principal facts of this Article, see Article by Francis Cogswell, Esq. in Am. Quarterly Register, Vol. XII, page 39.

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STATISTICS OF THE SENATE OF NEW HAMPSHIRE FOR THE YEAR, 1845—6.

By William Butterfield, Esq.

Districts.	*Names.*	*Residence.*	*Birth place.*	*Date of Birth.*	*Profes'n.*	*General Remarks.*
No. 1	Stephen Demeritt	Durham	Durham	Dec. 19, 1806	Farmer	Rep. from Durham, 1838, & 1844.
No. 2	Perley Robinson	Poplin	Poplin	Mar. 21, 1801	Tailor	Rep. from Poplin, 1840, 1, and 2.
No. 3	Jesse Gibson	Pelham	Pelham	Mar. 15, 1787	Farmer	Rep. from Pelham, 1832, 3, 4, 8, 9, 40, 41. Senator in 1844.
No. 4	Asa P. Cate	Northfield	Sanbornton	June 1, 1813	Lawyer	Rep. from Northfield, 1839, 40. Col. in the N. H. Militia, Senator, 1844.
No. 5	Joseph H. Smith	Dover	Rochester	Nov. 17, 1805	Physician	Rep. from Dover 1837. Senator 1844.
No. 6	Charles Lane	Gilford	Sanbornton	Feb. 11, 1799	Publisher	Rep. from Sanbornton 1829, 30, 31. Clerk of the House of Rep. in 1835, Gov. Aid, Ed. Belknap Gazette, U. S. Marshal for the District of N. H.
No. 7	William McKean	Deering	Deering	June 8, 1777	Farmer	Rep. from Deering in 1820, 24, 5, 6, 7, 8. Senator 1844.
No. 8	David Patten	Hancock	Deering	Nov. 1, 1799	Farmer	Rep. from Hancock 1840, 1.
No. 9	Salma Hale	Keene	Alstead	1786	Lawyer	Rep. in Congress 1817, 18, Rep. from Keene 1823, 28, and 44. Senator in 1824, Author of a His. of the U. S. Clerk of the Courts in Cheshire Co.
No. 10	Reuben Davis	Cornish	Dracut, Ms.	Jan. 8, 1794	Farmer	Rep. from Cornish 1839, 42, Sen. 44.
No. 11	Sylvanus Hews	Lyme	Lyme	May 8, 1789	Farmer	Treasurer for Grafton County.
No. 12	Ephraim Cross	Lancaster	Wind'am, Ct	Feb. 15, 1795	Hatter	Ins'r. of Customs for the Dis. of N. H. at Lancaster. Senator 1844.
President	Asa P. Cate					See above, District No. 4.
Clerk	Moody Currier	Manchester	Boscawen	April 22, 1806	Lawyer	Graduated at Dart. College, 1834.
Ass't. Cl'k.	William Butterfield	Gilmanton	Goffstown	Sept. 18, 1815	Lawyer	Graduated at Dart. College, 1836.

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SELF-EXAMINATION IN DOCTRINAL PIETY.

Self-examination, in a religious view, has ever been deemed by the best of Christians and Christian ministers of vital importance. It seems to be almost essential to the possession of religion, to growth in grace, to preparation for the right discharge of religious duties, and to preparation for communion with God on earth, and for the enjoyment of him in heaven. Impressed with the high estimation of this duty from his own personal experience, David often exhorts to its observance; and Paul, viewing its effects on the faith which would be possessed by the people of God, enjoins upon them the duty: *Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reprobates?*

The discussion of this topic would lead to a consideration of what may be termed *doctrinal, experimental and practical piety.* This extended view would fully canvass the subject of self-examination. It will be our object at this time, to treat the subject of Self-examination in respect to *Doctrinal Piety.* By this, we mean that piety which naturally flows from the religious creed embraced, or is attendant upon it. Religious feelings will be greatly modified by the faith which is possessed. Without knowledge on divine subjects, feelings will be of little avail. They will be merely animal passions, and will soon pass away. A Methodist minister once said, 'While I desire the conversion of sinners, I desire it in the Methodist way.' By this he meant, that he desired their conversion accompanied with the views, feelings and practices of Methodists. He wished to have their piety characterized by Methodism or the peculiarities of Methodists. And he was no doubt altogether sincere and honest in his expression, for he would naturally prefer such Christians to others. What in this respect was true in regard to him, is true in reference to all Christians, who are conscientious in their belief. They desire the conversion of sinners after their own sect. Now, though Christians of the different evangelical denominations may be good, yet their goodness, other things being equal, will be proportionate to the correctness of their faith. So far as sanctified, they are sanctified by the truths, and not by the errors, which they may have embraced.

In assisting Christians to examine themselves in regard to *Doctrinal Piety*, we shall present for their consideration the first principles of the religion of the Bible in the form of question and remark.

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Question 1. Do you believe in the existence of God? and is your faith strong, unwavering and abiding?

Remarks. A belief in God is the first fundamental doctrine of true religion. A person who is an Atheist cannot be truly religious. And a person's religion will partake of the nature of his faith in the Supreme Being.

Q. 2. Do you believe the Bible to be the word of God, or to have been given by Divine inspiration, that is, all its thoughts and language to have been recorded under the special dictation and guidance of the Holy Ghost;—to be a perfect and sufficient revelation from God to man;—and to be a complete and infallible rule of faith and duty? Such a belief in the Sacred Scriptures is important to the Christian character, and from it proceeds all hope of future existence and future happiness, as these are revealed only in the Bible.

R. The desirableness and necessity of a revelation from God must be obvious to every reflecting mind. Without some communication from his Maker, man would know neither what to believe, nor how to conduct? Deism, which rejects Divine revelation, deprives man of a sure guide on earth, and of the knowledge of a future state. It destroys all hope, and casts him upon a world "unknowing and unknown." The revelation, too, which God has given us we must suppose is such as he sees we need, and all we need, and is free from error. Perfection is stamped on this, as well as on all his other works.

Q. 3. Do you believe, that God possesses every natural and moral perfection which an infinite being can possess, and that he is, consequently, worthy of your adoration, love, service, and confidence?

R. This faith is necessary to a due exaltation of God in our minds. Without it, we cannot place in him full confidence, nor exercise towards him suitable affections. That God may be thus perfect in natural and moral character, he must be self-existent and all-sufficient, eternal, immutable, omnipresent, omniscient, omnipotent, good, wise, holy, just, merciful and true. These perfections are considered essentially requisite to the character of God. And in his natural perfections, consists his greatness or the infinitude of his being, and in his moral perfections, consists his glory. The real glory of his natural perfections arises from their exercise, under the influence of his moral perfections.

Q. 4. Do you believe, that God, though one in essence, has a threefold subsistence or distinction, or exists in three persons, the Father, the Son, and the Holy Ghost, each possessing the same essence, and the same perfections?

R. By God's existing a Trinity in unity is not meant that he is one

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and three in the same sense. He is three in person and one in essence. The three persons in the Godhead do not constitute one person, neither does the one Divine essence constitute three Divine essences. God is three in one respect and one in another—not three, however, in any such sense as to be inconsistent with his being one in essence. The three persons in the Godhead, though distinct, are not separate. This doctrine, while it is mysterious and above reason, is not contrary to reason, nor absurd, nor any more mysterious than the being, nature, and perfections of God. Nor does the mystery exist in the fact, that there are three Divine persons in the Godhead, for this is plainly revealed; but in the manner in which the persons subsist in the Divine essence, or in the Godhead. This doctrine is all important, as presenting that mode of God's existence, in which his essential and peculiar glory consists, and in which he differs from all other beings, and claims a superiority to them, and in which is laid the foundation of the grand economy of man's salvation as published in the gospel.

Q. 5. Do you believe in the purposes of God, by which is meant his eternal and immutable pleasure, will or choice concerning all creatures, things and events, or whatsoever comes to pass in time and in eternity?

R. The doctrine of Divine purposes, which is clearly taught by reason and revelation, demands the full assent and consent of every intelligent and moral creature in the universe; because it is most holy in nature, design and operation; and because it is a subject of admiration, support and thanksgiving. The people of God rejoice in this doctrine, as being the only foundation of the sinner's hope of eternal life; for had not God purposed salvation in Jesus Christ, none would have been saved. The purposes of God are not to be regarded as arbitrary, despotic and capricious, but as reasonable and proper, and according to infinite wisdom and goodness. Neither should they be regarded as militating against, interrupting or destroying, the free moral agency of man, but as securing it, for this is embraced within the purposes of God. Nor should they be regarded as the rule of duty for man, (the Divine commands are this rule,) but only as the rule of conduct for God himself. His purposes and agency are altogether consistent with the moral freedom and agency of man, though we may not be able to see this consistency.

Q. 6. Do you believe in the entire native depravity of all mankind, or that they all are by nature entirely destitute of holiness or moral goodness, and are sinful so far as their affections and actions partake of moral character; and that, consequently, they are in a lost state, and ex-

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posed to the penalty of God's violated law, which is eternal misery in hell?

R. Entire depravity, according to this view of it, does not mean that mankind are as bad as they can be, for they are greatly restrained; nor that they are all equally wicked, for some are worse than others; nor that they are destitute of every thing useful and lovely in society, for many possess very amiable and useful natural qualities; nor that their intellectual faculties are destroyed, for these remain; nor that they are destitute of the natural affections of gratitude, sympathy, pity, humanity, and the like, for all mankind whether holy or unholy, possess these in common.

The doctrine of man's entire depravity, which is taught most fully and explicitly in the word of God, and is confirmed by his own consciousness, lies at the foundation of the religion of the Bible, and should be properly understood, and firmly believed. It should also, in connection with man's exposure to endless misery, be a subject of frequent, solemn and affecting meditation.

Q. 7. Do you believe that Christ has made an atonement for the sins of the human race, or a provision for their salvation by dying in their stead—suffering as a substitute substantially, and thereby satisfying Divine justice, and making known the righteousness of God, so that he can be just while he grants pardon and salvation to all who believe?

R. The doctrine of atonement, which is derived wholly from the sacred Scriptures, and which so peculiarly distinguishes Christianity from Deism, Mohammedanism, Paganism and all other religions, should be received as the fundamental doctrine of the gospel. A belief in Christ as a propitiatory sacrifice for sin, is indispensable to salvation. None who reject the atonement, can be considered as embracing the religion of Christ.

Q. 8. Do you believe in the indispensable necessity of regeneration and sanctification, or in a radical holy change of the affections of the heart, as preparatory to salvation, and that this change is necessary for all of the human race; and that it is effected by the agency of the Holy Ghost, and, ordinarily, through the instrumentality of religious means?

R. The new birth, which is not a physical but a moral change, does not render its subject completely holy. It is merely the commencement of holiness in the soul. The increase of holiness is sanctification, and this is not perfected till at death. As heaven is a holy place, so, in order to be happy, its inhabitants must be holy too. Without holiness, they would be disqualified for the occupations and enjoyments of the heavenly world.

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Q. 9. Do you believe in the necessity of repentance towards God and faith towards our Lord Jesus Christ, as the condition of salvation? —repentance, which implies hatred to sin because of its evil nature, being a violation of the divine law, which is holy, just and good, and turning from it unto holy obedience?—faith, which implies love to Christ, and trusting in him for eternal life?

R. Repentance and faith are the fruits of the Holy Spirit, and the free, voluntary exercises of the Christian. They are reasonable as duties, and lovely as graces. It is altogether proper, that we should hate sin, and turn from it unto God, from whom we have so ungratefully revolted, and love Christ and confide in him, by whom we are to be saved. The natural fruits, and best evidence of repentance and faith, are obedience to God, and benevolent actions towards men.

Q. 10. Do you believe in the doctrine of justification by grace through faith, or that God by an act of grace absolves the sinner who believes in Christ, from punishment in a future state, and treats him as though he had never sinned.

R. Evangelical justification is acceptance with God, not on account of personal inherent righteousness; but on account of the imputed righteousness of Christ, or of his righteousness reckoned to the sinner's account. The grace of God is the source, the atonement of Christ is the ground, and faith is the recipient, of justification. This doctrine is vital to that system of religion which was once delivered to the saints. It affects more or less, all the doctrines, experience and practices of Christians.

Q. 11. Do you believe in a future state, and in eternal retributions according to the deeds done in the body? or that the penitent and believing of the human race will be rewarded with endless happiness in heaven, and the impenitent and unbelieving will be punished with endless misery in hell?

R. Our future existence gives importance to our present existence; because on the manner in which this is spent, depends the nature of our condition hereafter. A belief in this doctrine will impress our minds with the vast responsibleness of our probationary state, and tend to excite to holiness of heart and holiness of life. A serious contemplation of the happiness of heaven and the misery of hell, must lead to efforts to obtain the one and to escape the other.

Thus we have brought to view the most important doctrines of the Christian religion, and instituted questions of self-examination, by which Christians may try their religious sentiments, and learn whether they are in the faith. We have been induced to do this from a consideration, that

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there seems to be a great want of definiteness, distinctness and exactness in the faith of many Christians. This is deeply to be lamented. As all true religion is founded on doctrinal knowledge, as every duty flows from some doctrine, and is only its practical result, as without a knowledge of doctrines, we shall be ignorant of duties, and as all motives to obedience are derived from the doctrines of the Bible, and these, too, are the means used by the Holy Ghost, in the conversion and sanctification of sinners; therefore this subject demands the candid and prayerful consideration of all.

RULES OF LIVING.

[From the Rev. Hugh Peters' Legacy to his daughter. London A. D. 1660.]

Whosoever would live long and blessedly, let him observe these following rules, by which he shall attain to that which he desireth.

Let thy *thoughts* be divine, awful, godly; *talk* be little, honest, true; *works* be profitable, holy, charitable; *manners* be grave, courteous, cheerful; *diet* be temperate, convenient, frugal; *apparel* be sober, neat, comely; *will* be confiant, obedient, ready; *sleep* be moderate, quiet, seasonable; *prayers* be short, devout, often, fervent; *recreation* be lawful, brief, seldom; *memory* be of death, punishment, glory.

CHARACTERISTICS OF A GOOD MINISTER.

It has been as truly as quaintly said, that

God's ministers these graces should possess;
Of an ambassador the high address.
A Father's tenderness, a shepherd's care;
A leader's courage which the cross can bear;
A ruler's awe, a watchman's wakeful eye,
A pilot's skill, the helm in storm to ply;
A fisher's patience, and a workman's toil,
A guide's dexterity to disembroil,
A prophet's inspiration from above,
A teacher's knowledge, and *a Saviour's love.*

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COMPLETE LIST OF CONGREGATIONAL MINISTERS IN THE COUNTY OF BELKNAP N. H., FROM ITS SETTLEMENT TO THE PRESENT TIME.

By Rev. Daniel Lancaster.

Towns.	*Ministers.*	*Native Place.*	*Born.*	*Where Ed.*	*grad.*	*Settlement.*	*Dismission.*
Alton	James Gouch,	Minot, Me.					
Barnstead	Enos George	South Hampton	June 2, 1781			Sept.26,1804	
Centre Harbor	David Smith	Augusta, Me.	Sept. 17, 1769			Mar.24, 1819	
	Reuben Porter	Hartford, Ct.		Dartmouth		Jan. 1, 1829	Apr. 27, 1830
	Almon Benson	Jerico, Vt.	June 3, 1810	Gil. Theo. Sem.		Dec.23, 1840	
Gilmanton	Isaac Smith	Sterling, Ct.	Nov. 30, 1744	Coll. N. Jersey	1770	Nov.30, 1774	
	Luke A. Spofford	Jaffrey	Nov. 5, 1785	Middlebury	1815	June 9, 1819	June 9, 1825
	Daniel Lancaster	Acworth	Nov. 30, 1796	Dartmouth	1821	Sept.21,1825	July 25, 1832
Centre Church	Heman Rood	Jerico, Vt.	Jan. 29, 1795	Middlebury	1819	July 12,1826	Mar. 23, 1830
	Daniel Lancaster	Acworth	Nov. 30, 1796	Dartmouth	1821	Dec. 16,1835	
I. Works Chh.	Charles G. Safford	Exeter	Nov. 9, 1804	Dartmouth	1827	Sept.28,1831	Jun. 12, 1836
	Stephen S. N. Greely	Gilmanton	Jan. 23, 1813	Dartmouth	1835	Jan. 31, 1839	Oct. 19, 1842
	Rufus Childs	Sunderland, Ms.	Apr. 28, 1819	Gil. Theo. Sem.		Nov. 6, 1844	
Meredith	Simon F. Williams	Windham	1764	Dartmouth	1785	Nov.28, 1792	Aug. 28,1798
	David Smith	Augusta, Me.	Sept. 17, 1769			Mar.24, 1819	
	Reuben Porter	Hartford, Ct.		Dartmouth		Jan. 1, 1829	Apr. 27, 1830
	Joseph Lane	Sanbornton	Feb. 14, 1797	Ban.Theo.Sem.	1826	Apr.20, 1831	Feb. 6, 1833
	Eli W. Taylor	Hinesburgh, Vt.				Mar.28, 1837	
	Giles Leach	Bridgewater, Ms.	Apr. 1, 1801	Amherst	1829	Nov.23, 1842	
Meredith Bridge	Francis Norwood	Gloucester, Ms.	Nov. 3, 1797	Dartmouth	1818	July 6, 1825	July 1830
	John K. Young	Dover	Mar. 22, 1802	Dartmouth	1821	Nov.30, 1831	
New Hampton	Salmon Hibbard		1764			June 25,1800	1816
	James W. Perkins	Mount Vernon	Apr. 17, 1798				
Sanbornton	Joseph Woodman	West Newbury, Ms.	Sept. 28, 1748	Coll. N. Jersey	1766	Nov.13, 1771	Nov. 13,1806
	Abraham Bodwell	Methuen, Ms.	May 6, 1777	Harvard	1805	Nov.13, 1806	

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NOTES ON BELKNAP COUNTY.

ALTON. This town was originally called New Durham Gore. It was owned by the Masonian Proprietors, and was settled in 1770, by Jacob Chamberlain and others. It was incorporated Jan. 15th, 1796, and named by one of the proprietors after Alton a Market town in Southamptonshire, Eng. A Freewill Baptist church was formed in 1805. But so far as is known no Congregational church was organized until Nov.9th,1827, when a small church was gathered under the labors of Rev. James Gouch, a Missionary of the New Hampshire Missionary Society, from Minot, Maine. This church, consisting at its formation of 8 members 3 males and five females, was increased by the addition of 1 in 1828, 3 in 1829, 2 in 1835 and 6 in 1836. On the 30th of Dec. 1836, it experienced a severe loss in the death of Dea. Joseph Chamberlain, its only church officer. Since that time, not having been watered by Missionary labors, and several times visited by death, it has dwindled until it has become very small. The present number is 9.

BARNSTEAD. This town was granted by Lieut. Gov. Wentworth May 20th, 1727, to the Rev. Joseph Adams of Newington and others; but no settlements were effected until 1767, forty years afterwards. The Congregational Church was organized August 5th, 1804, about 37 years from the time settlements were first commenced. It does not appear, that any church organization was made by other denominations at a period much earlier. The neglect of religious institutions for so long a time was unfavorable to the morals of the town. But the Rev. Mr. George's Ministry of more than forty years has been instrumental of improving the state of Society. Several extensive revivals have been enjoyed, and the church greatly enlarged, especially in the years, 1831, when 31 were added, 1834 when 31 were added, and in 1838, when 77 were added, to the church. The present number (1845) is 365.

Rev. Enos George. The Rev. Enos George was born in South Hampton, and was the son of Enos George late of Hopkinton, who died July 24th, 1828, aged 81, and grandson of Micah George of Salisbury Ms. His mother, who died May 24th, 1827, aged 76, was Dorothy daughter of Barns Jewell an Englishman. Mr. George was brought up in Salisbury on the farm of his Grandfather, commenced preaching in the Methodist connexion, but becoming orthodox in his religious views received ordination by a Council of Congregational churches as Pastor of the church in Barnstead where he still remains. On the 10th of July, 1805, he was married to Sophia, daughter of Jonathan Chesley of Durham. Their children are Mary Elizabeth, Julia Ann, Dorothy Sophia Jane, George Franklin, Charles Smith and Hannah Robinson. George Franklin graduated at Dartmouth College in 1838, and is now a Physician at Shady Dale, Georgia. Charles Smith has recently been admitted to the practice of Law by the Court of Belknap County.

On Saturday, Aug. 9th, 1845, about 12 M., Rev. Mr. George's dwelling house and barn took fire and was burnt to the ground. The fire was communicated from an adjacent building which was struck by lightning, and progressed with such rapidity that much valuable property was consumed before it could be removed.

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CENTRE HARBOR. This town was set off from New Hampton, and incorporated in 1791. The first settlement was made in 1765. The town took its name from Col. Joseph Senter, who became a settler in 1767. The first Congregational church was founded, Feb. 15th, 1815. The *Rev. David Smith*, the first Minister, was son of Lieut. Emerson Smith late of Alstead, and grandson of Nathaniel Smith of Hudson. He was born in Augusta, Me. never graduated, but settled as a carpenter in Hollis, N. H. Jan. 1st, 1795, he married Hephzibah Worcester, daughter of Noah Worcester, Esq. of Hollis, and sister of Dr. Samuel Worcester of Salem, Ms. They were the parents of 11 children. At the age of 35 with a wife and 4 children, he began in 1804, to study Divinity with the Rev. Mr. Smith of Hollis. He was licensed by the Hollis Association, June 19th, 1806, and ordained Pastor of the Congregational church in Temple, Me. Feb. 21st, 1810, where he labored nine years, and was dismissed, March, 1819. During the same month, he was installed as Pastor of the church in Centre Harbor and Meredith, third division. His Ministry continued here a little more than 4 years, and was instrumental of establishing Christians in sound doctrine. He died Aug. 18th, 1824, aged 55.

The *Rev. Reuben Porter's* Ministry continued but little more than a year. Up to this time, the meeting on the Sabbath was held alternately in Centre Harbor and Meredith. April 20th, 1831, the title of the church was changed from the Congregational church of Centre Harbor and Meredith 3rd division, to the Congregational church of Meredith Village, and the meeting was held constantly at the latter place.

May 9th, 1838, a new Congregational church was organized in connection with the labors of Mr. Robert W. Fuller of the Gilmanton Theological Seminary, consisting of 11 members, 4 males and 7 females, and the same year ten others were added. The following year, 16 were added under the labors of Rev. Samuel H. Merrill, then preaching as a stated supply. The whole number added to the church from its organization to the present time is 50, 34 by profession and 16 by letter.

The *Rev. Mr. Benson*, the present Pastor, was the son of Ebenezer Benson, and grandson of Joshua Benson of Cummington, Ms. He was born in Jericho, Vt. June 3rd, 1810. At the age of 21, he began to fit for college at the Academy in his native place. After being prepared and spending one year in advanced studies at the Academy in Gilmanton, he joined the Theological Seminary in the latter place in 1837, and completed his theological course in 1840. He went to Centre Harbor only as a supply for 2 or 3 Sabbaths. At the close of the third Sabbath, without his knowledge or consent, the church, assembled and unanimously voted to give him a call. He accepted this call, and was ordained accordingly.

Mr. Benson married Julietta Kingsbury of Francestown, May 11th, 1841. She died Jan. 11th, 1843. His second wife, Rhoda Amanda Roys of Landaff, he married March 13th, 1845.

GILMANTON. The town was incorporated in 1727. On account of Indian Hostilities, it was not settled until Dec. 1761. The Proprietors employed the Rev. William Parsons of South Hampton to preach to the settlers for the first ten years. He moved into town, Aug. 1st, 1763, about 1 year and 8 months from the time the first family arrived; and from this period, there has been no time when the people of the town have been destitute of a minister.

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Rev. William Parsons was the son of the Rev. Joseph Parsons of Salisbury, Ms. and was born April 21st, 1716. His father's family was literally a ministerial family. Of 4 sons, 3 lived to graduate and enter the Ministry, viz. Rev. Joseph Parsons of Bradford, Ms., Rev. Samuel Parsons of Rye, and Rev. William Parsons, the subject of this notice. The only daughter, Elizabeth, married Rev. Jeremiah Fogg of Kensington. The youngest son, John, died in 1740 while a member of the Sophomore class in Harvard College, then in his 16th year. William graduated, H. C. 1735, at the age of 19, and was settled in South Hampton in 1743. After a ministry of almost 20 years, he was dismissed Oct. 6th, 1762.

On the 16th of May, 1743, he was married to Sarah Burnham a native of Durham, by whom he had six children, Sarah, William, Elizabeth, John, Joseph and Ebenezer. Having relinquished preaching, he was employed as an instructor of the youth in town for many years. So far as is known, none of his sermons were published, and none of his papers are preserved. Had his *Diary*, in which he entered a great variety of matters as they occurred from day to day, been preserved, it would have been a valuable historical document. But this together with his sermons have probably been destroyed. He died in Jan. 1796, aged 80 years. His widow survived him one year and one month. She died in Feb. 1797, at the age of 75. They were both buried on their own farm, a little eastward of the spot where they built their camp in 1763.

The *Rev. Isaac Smith* was the son of Mr. Lemuel Smith of Sterling, Ct., and was born Nov. 30th, 1744, and was the fifth son in a family of 11 children. His brother *John Smith* became a minister, and settled at Dighton, Ms. in 1772, where he continued until December, 1801, when he was dismissed. He died in the state of Pennsylvania some years since.

Rev. Mr. Smith began to fit for college in 1766, entered 2 years in advance in 1768, and graduated at Princeton in 1770. After leaving college, he passed some time with Dr. Hart of Preston, and afterwards spent six months with Dr. Bellamy, a celebrated Divine of Bethlem, Ct. in the study of Divinity. Having taken license to preach, he supplied several destitute places in New Hampshire and Massachusetts, where his labors were favorably received, in some of which he received an invitation to settle, particularly in Ipswich Ms. and South Hampton, N. H.

The first Congregational church in Gilmanton, was formed, Nov. 30th, 1774. consisting of five members, and the same day, Rev. Mr. Smith was ordained their Pastor. Dr. McClintock of Greenland preached the sermon from 1 Cor. ii: 2. "*For I determined not to know any thing among you save Jesus Christ and him crucified.*" Rev. Mr. Foster of Canterbury, his brother-in-law gave the Right hand of fellowship, and the Rev. Mr. Walker of Concord gave the charge. Mr. Smith's ministry continued 42 years, in which time 114 were added to the church. The number of baptisms was 312, of marriages, 396, of Deaths, 1141.

On the 23rd of Jan., 1777, Mr. Smith married Mary, daughter of Gen. Joseph Badger, sen. The ceremony was performed by the Rev. Nathaniel Porter, then of New Durham, afterwards Dr. Porter of Conway. Their children were 6, Ebenezer, Isaac Coit, Joseph Badger, Martha, Hannah, and an infant son only a few days old. Mrs. Smith died Aug. 18th, 1788, aged about 30 years. His second wife was Sarah, the third daughter

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of Dea. Joseph Eaton of Haverhill, Ms. whom he married, Nov. 10th, 1791, and by whom he had three children, Francis Peter, Lemuel, and John.

The Rev. Mr. Smith fitted several young gentlemen for college, among whom were Samuel Hidden, Nath'l Cogswell, Stephen Bean, Aaron Bean, Joshua Bean, Samuel Cartland and his son Francis P. He received the degree of A. M. at Dartmouth College 1785.

His publications are a Sermon at the Ordination of Rev. Ethan Smith, a Sermon at the Ordination of Rev. Josiah Prentice, a Sermon at the funeral of Rev. Mr. Hazeltine of Epsom, a funeral Sermon of a woman killed by lightning, a charge at the ordination of Rev. Enoch Corser, and a 4th of July Address. He died, March 25th, 1817, in the 73rd year of his age, and 43rd of his ministry. The Sermon at his funeral on the 27th was preached by the Rev. Josiah Carpenter of Chichester, the oldest minister in the Association.

A revival was enjoyed by the church soon after Mr. Smith's death, under the labors of Mr. Jesse Stratton, then recently from the Theological Seminary at Andover, and 45 were added to the church in 1818.

The *Rev. Luke Ainsworth Spofford*, the second Pastor, was son of Eleazar Spofford of Jaffrey. He studied Divinity with the Rev. Seth Payson D. D. of Rindge; at which place he was married to Grata Rand, sister of Rev. Asa Rand, Oct. 5th, 1816. He was licensed by the Monadnock Association, and preached as a candidate in Gilmanton early in 1819. During his ministry of about 6 years, 30 were added to the church most of whom were fruits of a revival in 1823. On leaving Gilmanton, Mr. Spofford was installed in Brentwood, Feb. 22nd, 1826, and dismissed from that church in 1829. The same year he was settled in Lancaster, and dismissed in 1831. He was settled again in Atkinson, April 18th, 1832, and afterwards in Scituate, Ms. Thence he removed to Amherst, where he remained while his sons were connected with the College. On the 2nd of Feb. 1842, he was installed in Chilmark, Martha's Vineyard, from which place he was dismissed Aug. 5th, 1845, and now resides in Newburgh, N. York. His oldest son Richard Cecil, born, Dec. 22nd, 1817, graduated at Amherst College in 1839, studied Divinity with Dr. Ide of Medway, preached only a few times and died of consumption, May 25th, 1843. His second son, Henry Martyn, born, Sept. 8th, 1821, graduated at Amherst College, 1840, was Tutor 1842-4, and is now preceptor of an Academy in Minden, La. The other children were Mary Susan, Elizabeth Jane, and Ainsworth Rand.

In 1827, about one year after the settlement of the third Pastor, the *Rev. Daniel Lancaster*, another revival was enjoyed, and 40 were added to the church, and in 1831, another revival which resulted in the addition of 35, to the church. In the six years of the Rev. Mr. Lancaster's Ministry, 85 were received into the church. The Baptisms were 118, and the funerals more than a hundred. The whole number which have been received into this church from its formation, is 311. Since Mr. Lancaster's dismission, the pulpit was supplied one year by Rev. Francis P. Smith, son of the first pastor, and one year by Rev. Josiah Carpenter of Chichester. For a few past years it has been supplied by students of the Theological Seminary in this place.

Centre Church. This church was embodied, March the 8th, 1826, consisting of 25 members, 6 males and 19 females. The *Rev. Heman Rood*, the first pastor, was a son of Thomas D. Rood of Jericho, Vt. He

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fitted for college partly at Shoreham, Vt. and partly at the Academy in Middlebury. After graduating, he was two years Preceptor of the Academy at Montpelier, and one year tutor at Middlebury College. He completed his Theological course, in the Seminary at Andover in 1825, and first preached at Gilmanton, Oct. 22nd of the same year. During his ministry, which continued about three years and a half from his ordination, 11 were received to the church, 10 by profession, and 1 by letter. Mr. Rood was installed in New Milford, Ct. April 21st, 1830, and dismissed July 28th, 1835. He was inaugurated Professor in Gilmanton Theological Seminary, Sept. 9th, 1835, which office he held a little more than 8 years, and resigned in November, 1843.

Prof. Rood was married to Frances Susan Moody, daughter of Stephen Moody, Esq. Nov. 29th, 1827. Their children are Susan Hooper, Mary Jane, Stephen Moody, Henry Edward, and Frances Gracia Merwin. Prof. Rood has published an ordination sermon, and several articles in the Biblical Journal, a periodical which he conducted two years.

Rev. Daniel Lancaster, the second Pastor, was the son of Ebenezer Lancaster of Acworth. He commenced his studies preparatory to entering college in Aug. 1814, at Chesterfield Academy, then under the instruction of Mr. Otis Hutchins, a graduate at Dartmouth College in 1804. After leaving College, he taught one term in Boscawen, West Parish, entered the Theological Seminary at Andover in Nov. of the same year, and closed his course of Theological study in the Autumn of 1824. He first preached in Gilmanton on the first sabbath in Jan. 1825, and remained as a supply with the first church 3 months. On the 11th of April, he received a call, and returned a negative answer. The call was renewed with some modifications in July, and on the 21st of Aug. he returned an affirmative answer. During his ministry, the church was considerably enlarged, but the formation of the two adjacent churches, one at the Centre, and the other at the Iron Works Village so weakened the Society that his support failed, and he was dismissed. For two years previous to this, in 1830 and 1831, he had preached to the Centre church one half of the time. In 1831, a revival was enjoyed, and 28 were added to the church. In Aug. 1832, Mr. Lancaster removed to the Centre Village, and continued as stated supply until he was installed. In 1834, there was a revival, and 36 were added to the church. In 1836, there was another season of refreshing from the Lord, and 40 were gathered into the church. In 1838, the Lord again revived his work, and 52 were added to the church. The whole number received since the church was formed is 243.

Mr. Lancaster married Anne Elizabeth, daughter of John Lemist of Dorchester, Ms. Aug. 29th, 1827. She died Aug. 27th, 1829, aged 28 years. He married Eliza G., daughter of Daniel Greely, Esq. Foxcroft, Me. Feb. 14th, 1831. His children are Mary Ellen Grant, who died, Anne Elizabeth, Frances Jane, and Daniel Greely.

Iron Works Church. This church was gathered, Oct. 20th, 1830, comprising 13 individuals, 4 males and 9 females. The *Rev. Mr. Safford*, the first pastor, was graduated at the Theological Seminary, Andover, in the class of 1830. He married Mary L. Brigham, daughter of Benaiah Brigham of Boston. During his ministry of 4 years and 9 months, there were two revivals, and 56 were added to the church. He was dismissed on account of ill health, and after studying medicine, and re-

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ceiving a medical degree at Dartmouth college, he commenced practice in Southborough, Ms. and now pursues his profession in Rutland, Ms.

In the spring of 1838, there was an extensive revival under the labors of Rev. Jeremiah Blake, which resulted in the addition of 62 to the church—55 in one day.

The *Rev. S. S. N. Greely*, the second Pastor, son of Stephen L. Greely, Esq. was graduated at Gilmanton Theological Seminary in the class of 1838. He married Sarah B. Curtis, daughter of Rev. Jonathan Curtis, Sept. 29th, 1840. At the expiration of about 3 years, having received an invitation to settle over the church at Lamprey River, Newmarket, he was dismissed and installed in that place, Dec. 15th, 1842. He has published some pieces in the Biblical Journal and other periodicals, and a sermon at the funeral of Mrs. Helen St. John, wife of Gilbert A. Grant, Esq.

Rev. Rufus Childs, the present pastor, was the son of Dea. Israel Childs of Sunderland, Ms. His preparatory studies were pursued while at Waitsfield, Vt. He married Pamelia Hobart, daughter of Rev. James Hobart, Oct. 1844. The whole number added to this church from its formation is 150.

MEREDITH. This town was settled in 1766, and incorporated, Dec. 31st, 1768. The first Congregational church was formed, Aug. 20th, 1792, consisting of nine members. Rev. Simon F. Williams, their first Pastor, son of Rev. Simon Williams of Windham, was born at Fogg's Manor, N. J. 1764, was graduated at D. C. 1785, was ordained at Methuen, Ms. Dec. 13th, 1786, and was dismissed Aug. 16th, 1791. His salary in Meredith, was £60, one third in cash, one third in corn and grain at cash price, and one third in good beef and pork. A house, 32 feet by 40 was also given him for a settlement. Twenty were added to the church during his ministry. Mr. Williams married Mary, daughter of Dea. David Gregg of Windham, by whom he had 5 children, Nancy, Thomas, Sarah, Simon and Betsey.

About five years after his settlement charges were presented to the church, affecting his Christian character, and he asked a dismission March 2nd, 1797. The church, after due investigation, and several meetings for prayer and enquiry as to the path of duty, at length in July, 1798, appointed a day of fasting and prayer, and invited several neighboring ministers to attend. On the 28th of August, 1798, the following vote was unanimously passed by the church.

"Voted that the Pastoral relation between the Rev. Simon F. Williams and this church be dissolved, agreeably to his request on the 2nd of March 1797. The church, however cannot consistently dismiss him in regular standing, nor hold him in fellowship as a private brother; but are constrained in faithfulness to God, to themselves and to him, to bear testimony against his unchristian conduct, as a forfeiture of his Christian and Ministerial character, and to suspend him from all special privileges in the church until he shall testify his repentance and seek forgiveness of the church.

(signed) JOHN ROBERTS, Moderator.

JOHN CATE, Clerk.

Mr. Williams immediately enlisted as Chaplain in the Navy of the United States, and in 1801, accompanied Commodore Preble in the frig-

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ate Essex to the East Indies. In June, 1802, they put into port upon the Island, Batavia. This island is well known for its unhealthy climate. A putrid fever is generated from its mud banks and stagnant canals. To this fever Mr. Williams had been exposed, when the vessel left the port about the last of June. He took it, and died on the 3rd of July. By appointment from the Commodore, he was to have delivered an Address to the crew on the 4th. But on the 4th of July, 1802, he was decently shrouded, and the crew were assembled, and committed his body to a watery grave in the 38th year of his age.

It does not appear from the records, that the church at Meredith ever had a meeting after Mr. Williams' dismission, but gradually declined until its visibility was lost.

MEREDITH VILLAGE. The Congregational church of Meredith 3rd Division and Centre Harbor was formed, Feb. 15th, 1815, under the labors of Rev. Edward Warren, who spent a few months in the place previous to his departure from this country as a foreign missionary. He is still remembered there as an efficient, pious, devoted servant of God. The church originally consisted of 13 members, 6 males and 7 females. Under the labors of the Rev. Mr. Smith, the first pastor, 27 were added to the church. He died, Aug. 18th, 1824, aged 55. Eleven members were received to the church in 1829, by *Rev. Mr. Porter*, the second pastor. Mr. Porter had been previously settled at Somersworth, and, subsequently preached at Franklin.

Under the labors of the *Rev. Joseph Lane*, the third pastor, an extensive revival took place in 1831, and 42 were added to the church.

The Rev. Mr. Lane was the son of Joseph Lane, and grandson of Major John Lane, who moved from Stratham to Sanbornton, in the early settlement of the town. Mr. Lane's mother was a grand-daughter of President Meshech Weare. He received his preparatory education at Phillips Academy, Andover, was ordained as a Missionary to the heathen, Sept. 20th, 1826, soon after leaving the Seminary at Bangor, where he pursued his Theological course, and was married to Rebecca Philbrook of Sanbornton the same month. He left Boston, Dec. 25th, 1826, and proceeded to the Missionary station among the Tuscarora Indians.

But in June, 1827, his health failed, and he was obliged to return to his friends in Sanbornton, where he remained a year and a half. In the spring of 1829, his health was so far restored, that he became an agent for the distribution of Bibles in Strafford county. For the two subsequent years, he preached as a stated supply in Franklin. After leaving Meredith he was an agent for the New Hampshire Bible Society. Subsequently he preached at Westbrook, Me. and was afterwards an agent for Home Missions in Kentucky. From this field of labor, he returned again to Westbrook where he was installed. After continuing here two years, he entered upon an agency of the American Bible Society for Maine, New Hampshire and Vermont, which he continued 3 years. He is at present preaching as a stated supply in Farmington.

The *Rev. Abraham Wheeler* supplied the church at Meredith Village after Mr. Lane's dismission, for about 3 years, during which time 36 were added to the church. Mr. Wheeler was previously settled in Candia, where his ministry was very prosperous for many years. On leaving Meredith he moved to Cleaveland, Ohio, in the vicinity of which place he now resides.

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The *Rev. Eli W. Taylor*, previously settled in Croydon was the fourth Pastor. Under his labors of about 3 years, 34 were added to the church. On leaving Meredith, he took up his residence in Virginia. After his dismission, the church was supplied one year by the Rev. Lot B. Sullivan, who afterwards removed to Massachusetts.

The *Rev. Giles Leach*, the present Pastor, was the son of Levi Leach of Bridgewater, Ms. He studied Divinity at the Theological Seminary at Andover, and was ordained in Sandwich, Feb. 6th, 1833, where his labors continued 8 years. He married Elizabeth Thompson, daughter of Stephen Thompson of Heath, Ms. Feb. 25th, 1833. Their children are Elizabeth Hervey, Lucy Ann, and Clara Amelia. Mr. Leach has published some reports, and occasional pieces in different periodicals. The whole number admitted to the church is 187—47 by letter and 140 by profession; 79 have died, and 6 have been excommunicated or excluded, and 15 have been dropped from the records, having long since gone beyond the knowledge of the church.

MEREDITH BRIDGE. This church was organized, June 28th, 1824, through the labors of the Rev. Nathan W. Fiske, now Professor at Amherst College.

The *Rev. Francis Norwood*, the first pastor, was a native of Gloucester. He graduated at the Theological Seminary, Andover in 1821, and married Adeline A. Choate of Beverly, Ms. Feb. 1827. He remained with the church 5 years, in which time 35 were admitted to the church by profession, and 4 by letter. The Baptisms were 12 adults, and 21 infants. Mr. Norwood was installed in Wilmington, Ms. May 18th, 1831, where he remained about 10 years, and is now preaching at Windsor, Ms.

The *Rev. John Kimball, Young* the present Pastor, was son of Nathaniel, and grandson of Timothy Young of Dover. He fitted for college in the public school in that place under the instruction of Elisha Glidden, a graduate of Dartmouth College, and hopefully experienced religion near the close of his college life. He entered the Seminary at Andover immediately on leaving college, and remained one year, and returned to the Seminary again after teaching at Dover one year, and 4 years at Mt. Pleasant near Charleston, S.C. He completed his Theological course in 1829, and was ordained an evangelist, in Boston on the day following the Anniversary. He was a year and a half an agent of the American Education Society, after which he was installed at Meredith Bridge, where he now remains.

On the 19th of March, 1833, he was married to Miss Mary Willard Smith, daughter of Hon. Ebenezer Smith, Esq. of Durham, and sister of Rev. Henry Smith of Camden, N. Y. Under his labors, the church has enjoyed 2 general, and 5 partial revivals, and 140 have been added to the church by profession, and 78 by letter. He has published several occasional pieces in different periodicals.

NEW HAMPTON. This town was granted in 1763 to Gen. Jonathan Moulton of Hampton, who, having an ox weighing 1400 pounds fattened for the purpose, hoisted a flag upon his horns, and drove him to Portsmouth as a present to Gov. B. Wentworth. Gen. Moulton refused to receive any compensation, but merely as a token of the Governor's friendship and esteem, he would like to have a charter of a small gore of land he had discovered adjoining the town of Moultonborough, of which he

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was one of the principal proprietors. It was granted, and he called it New Hampton in honor of his native town. It was settled in 1775, and incorporated Nov. 27th, 1777. Centre Harbor was set off from it in 1791. There was a Baptist church formed in 1782, and two Freewill Baptist societies a short time after. But no Congregational church was formed until June, 1800, when Rev. Salmon Hibbard was ordained, and continued his ministry until 1816, when he was dismissed. He died Sept. 1st, 1824. From this time little was done to sustain the church, until the first Sabbath in May, 1833; when Rev. James W. Perkins came to their relief. He found still living, and unconnected with any other church, 5 aged members; two of whom had sustained the office of Deacon in that church. These came together and renewed their covenant, and adopted a new confession of faith. During Mr. Perkins' ministry of about 5 years, nearly 50 were added to the church. He was not ordained Pastor of the church, but received his ordination in Conway, October 8th, 1833, from the Strafford Conference in Council.

The Rev. Mr. Perkins, was son of Joseph, and grandson of Joseph Perkins of Amherst, now Mont Vernon, who removed to that place from Beverly, Ms. He was born in Mont Vernon, April 17th, 1798, and bears the name of his maternal grandfather, James Woodbury. After pursuing his preparatory studies at the academy, he studied medicine and surgery with John Ramsey, M. D. and with Daniel Adams, M. D. and was licensed to practice, Oct. 9th, 1820. He continued in the profession 11 years, nearly 8 of them in Windham, and the remainder in New Boston. He experienced religion, while studying medicine in a revival in his native town, and united with the church in the Autumn of 1817. In the spring of 1832, he changed his profession and entered upon a course of Theological study under the instruction of the Rev. Ephraim P. Bradford, Pastor of the Presbyterian church in New Boston, and was licensed by the Londonderry Presbytery, Oct. 31st, 1832. He left New Hampton in 1839, and was installed in Warner, March 4th, 1840 where he still remains. This church united with Bristol church in 1842.

Mr. Perkins was married, Dec. 28th, 1824, to Miss Frances Cochran, daughter of John Cochran, Esq. of New Boston, and has had 5 children —all sons; two have died.

Sanbornton. This town was granted by the Masonian Proprietors in 1748, to 12 persons by the name of Sanborn and 48 others, but in consequence of the French War, the settlement was delayed until 1764. In 1770, the town was incorporated. Nov. 13th, 1771, a church was gathered, consisting of 7 members all of them males. The same day, the first pastor, *Rev. Joseph Woodman* was ordained over them. He was converted while in College, graduated at the age of 18, and studied Divinity with Rev. Moses Hale of Newbury, Ms. who preached the sermon at his ordination, from 1 Cor. i:21. The Rev. Mr. Walker of Concord, gave the Charge, and the Rev. Mr. Stearns of Epping, gave the Right Hand of Fellowship. In August, 1772, Mr. Woodman married the widow Esther Hall of Concord, who was a daughter of the Rev. Aaron Whittemore, the first minister of Pembroke, by whom he had 12 children. Jeremiah Hall Woodman, Esq. of Rochester, Aaron Woodman, a merchant in Boston, the founder of Woodman Sanbornton Academy, who died, Oct. 1826, aged 36, and Charles Woodman, Esq. of Dover, who died, October 31st, 1822, aged 30, were of the number.

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The Rev. Mr. Woodman's ministry continued a little more than 30 years. The number added to the church during this time, is not known. His original salary was $200, one hundred and twenty was to be paid in cash, and 80 in labor. But during the Revolutionary War, he gave in one half the money he was to receive.

His publications were a sermon before the Freemasons, an Election Sermon for the year 1802, a sermon on Baptism at the Immersion of Levi Robinson, and a Fast Sermon. He died Sept. 28th, 1807, aged 59.

The Rev. Abraham Bodwell, the present pastor, was the immediate successor of Mr. Woodman, and was ordained on the same day that he was dismissed. He was the son of William Bodwell of Methuen, Ms. He was fitted for College at Phillips Academy, Andover, under Mr. Mark Newman, Instructor, and studied Divinity with the Rev. Jonathan French of Andover, Ms. He was licensed to preach in Stoneham, Ms. April 30th, 1806, by the Westford Association. He married Nancy, daughter of Joseph Conner of Sanbornton, and grand daughter of Samuel Conner of Epping, Jan. 12th, 1809. Their children are Sarah Jane, Joseph Conner, Ruth Conner, Ann, Fanny Conner, Mary, Susan Ordway, William, and Elizabeth Lancaster.

Joseph Conner graduated at D. C. in 1832, studied Divinity at Highbury College, London, married Catharine Sykes of London, and was settled in Weymouth, England, 1839.

In the revival of 1816, one hundred were added to the church, and since 1825, there have been several revivals, and 138 have been added to the church. The whole number added under his ministry is 288. The present number is 168. The publications of the Rev. Mr. Bodwell, are a sermon on the Divine Sovereignty, a sermon preached before the Female Cent Society of Sanbornton, a sermon on the Abrahamic Covenant, and some other occasional pieces in different Periodicals.

BIOGRAPHICAL NOTICES OF PHYSICIANS IN GILMANTON.

[The following notices are taken principally from the History of Gilmanton, by the Rev. Daniel Lancaster.]

Dr. William Smith was son of William Smith, who was one of the first settlers of East-Kingston. He was born in that place, Aug. 2nd, 1737. He studied medicine with Dr. Benjamin Rowe of Kensington, and continued the practice of it more or less, until the age of 90 years. He was married, Dec. 2nd, 1761, to Betsey Bachelder, daughter of Ebenezer Bachelder of East-Kingston, with whom he lived about 40 years. He removed to Gilmanton, Oct. 15th, 1768, and practiced medicine with good success without a rival for many years. He was the first

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Physician who settled in the town, and for some time there was no other nearer than Concord. In the early settlement of Alton, New Durham, Wolfborough, Tuftonborough, and the towns adjacent to Lake Winnipissiogee, he was often called to visit the sick at the distance of 30 miles, having no other guide to conduct him through the wilderness than spotted trees. He was 24 years successively chosen town clerk.

Dr. Smith was a firm friend to education, and religion—a bright example of temperance, faith and charity. He died March 27th, 1830, at the age of 93 years and six months. Nine of his eleven children survived him.

Dr. Jonathan Hill, son of John Hill, was a native of Stratham, and studied medicine with Dr. Benjamin Weeks of Hampton Falls. He commenced practice in Deerfield, where, March 10th, 1778, he was married to Mary Prescott, and removed to Gilmanton in the course of that year. He was for three years a Selectman. He had five children, and died, June 7th, 1818.

Dr. ——— *Hale* was from Hollis, and came to this place before Dr. Parish. He resided in town but a short time. While here a young gentleman, whose name was William Cummings, studied medicine with him.

Dr. Obadiah Parish was born in Canterbury, Ct. September 22nd, 1764. He received his professional education in his native State, and commenced the practice of medicine in Gilmanton, in 1790, where his services were extensively sought. He was married to Hannah Badger, daughter of Hon. Joseph Badger, jun. Dec. 4th, 1793, and died of Typhus Fever, Oct. 16th, 1794, aged 30 years. They had one child named Cynthia.

Dr. James Silver came from Loudon to the lower part of Gilmanton, in 1790, and continued to practice there and in Loudon until 1801, when he left and removed to Vermont, and thence to the State of New York, where he died.

Dr. John F. Williams, son of Rev. Simon Williams of Windham, was born at Fogg's Manor, N. J. He came into town from Rye, soon after the death of Dr. Parish, and commenced business, but did not long remain. He returned to the vicinity of Portsmouth, whence he came.

Dr. Simon Foster was a native of Andover, Ms. He studied medicine with Dr. John Bond of Hampstead, and came to Gilmanton, where he pursued his profession more than 30 years.

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His wife was Nancy Johnson of Hampstead, by whom he had four children. He returned to Andover, in 1824, where he died a few years since.

Dr. Daniel Jacobs, son of Capt. Solomon Jacobs, was born in Mansfield, Ct., Aug. 31st, 1764. He graduated at Dartmouth College in 1787, studied medicine in Poughkeepsie, N. Y., attended Medical Lectures in New York city, and entered upon the practice of his profession in Sanbornton in 1790. He removed to Gilmanton, 1796, where he pursued the practice of his profession very extensively, with assiduity and success, until his last sickness. For some time he was surgeon of the regiment. He married Elizabeth Badger, daughter of Hon. Joseph Badger, jun., May 20th, 1798, by whom he had seven children. Four of them are living, viz: Eliza Badger, who married Rev. Ebenezer C. Ewins, Charles, who has been engaged in merchandize, Almira, who married B. F. Bugard, M. D. and Laura Matilda, who married Rev. A. H. Worthing.

He died of Typhus Fever, after an illness of 45 days, on the 14th of November, 1815, aged 51. He was a member of the Strafford District Association of Physicians, and a Fellow of the N. H. Medical Society.

Dr. Benjamin Kelly was born in Salem, April 29th, 1763. He studied medicine with Dr. Hazeltine of Haverhill, Ms., with whom he practised two years, and then commenced business in Northwood in 1780, where he remained 11 years. In 1787, he married Mary Gile of Nottingham. Their children were nine, six sons and three daughters. He moved to Loudon in 1797, and to Gilmanton in 1801, where he spent the remainder of his days. He became a Fellow of the N. H. Medical Society in 1811. After practising in Gilmanton about 15 years, he gradually gave up the business. He died March 23rd, 1839, in the 76th year of his age. His eldest son, Hall J. Kelly, who graduated at Middlebury College in 1813, has been a teacher of youth, has published some elementary school books, and an extended description of the Oregon Territory.

Dr. Anthony Sherman commenced his profession in Loudon, where he married the daughter of Thomas Piper, Esq. In 1807, he came to Gilmanton, and after practising here a short time, went into a decline, and returned to Loudon, where he died. He left two children, Enoch and Betsey—Enoch, who

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became a clerk in the store of Gen. Daniel Hoit of Sandwich, and afterwards married his daughter Julia; and Betsey who married Brackett L. Prescott, and now lives in Middlesex, Vt.

Dr. Asa Crosby, son of Capt. Josiah Crosby, was born in that part of Amherst, which is now Milford, July 15th, 1765, where he received his preparatory education. At the age of 18, he commenced the study of medicine with Dr. Ebenezer Rockwood of Wilton, and at the age of 21, he commenced practice in Marlborough, but did not remain long in that place. He next established himself in Moultonborough. Here he married Betsey, daughter of Judge Nathan Hoit, March 8th, 1789, and soon moved to Sandwich, where he had ten children, five sons and five daughters. His wife died, April 10th, 1804. He married Abigail Russell of Hanover, his second wife, Oct. 2nd, 1806, by whom he had seven children. In 1816, he removed to Gilmanton, where he remained until 1832, when he closed his business, and for a few years lived in Goffstown, but in 1834, took up his residence in Hanover, where he died, April 12th, 1836, aged 70 years.

Dr. Crosby was rather an uncommon man. He was self-taught, and a distinguished member of his profession, both in physic and surgery. In the latter branch, he performed some very important and difficult operations. For many years, he was the principal operator for an extensive district of country. He was elected a member of the New Hampshire Medical Society in 1810, and was ever after an active and zealous member, as well as of his District Society. About 30 young gentlemen received a great part of their medical education under his instruction. In 1811, he received the honorary degree of M. D. at Dartmouth College. For 11 years in succession, he was chosen Representative of Sandwich in General Court. Three of his sons are now in the practice of medicine, and two of his daughters were married to physicians. One is an Attorney, and one is a Professor of the Greek Language and Literature in Dartmouth College. Dr. Crosby was a professor of religion, and died in the full hope of a blessed immortality.

Dr. Thomas H. Merrill was a native of Brownfield, Me., and received his medical education in his native State. He practised medicine in Gilmanton from 1814 to 1822, when he re-

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moved to Raymond, thence to Boothbay, Me., and is now a resident in Portland.

Dr. William Prescott was born in Sanbornton, Dec. 29th, 1788, and removed with his parents to Northfield, about 1799. His father, whose christian name was William, was born at Hampton Falls, in 1762, and was the son of William, born at Hampton Falls in 1727, who was a captain in the Revolution, and he was the son of Samuel Prescott of Hampton Falls, born probably about 1690.

Dr. Prescott studied medicine with Dr. George Kittredge of Epping, attended two full courses of Lectures at Dartmouth College, and received the degree of M. D. in 1815. He commenced practice at Gilmanton, (Iron Works,) Jan. 6th, 1815, but in a few months, he entered into partnership with Dr. Jacobs, and removed to the Academy Village, where he had a very extensive business for about 18 years, when, (November, 1832,) he removed to Lynn, Ms. where he practised with good success until September, 1845, at which time he removed to Concord in this State, where he now resides. He has, from time to time, had in his office medical students, to whom he has imparted instruction.

While at Gilmanton, he was a Representative of the town in General Court four years, and a Senator for 1827. In 1823, he was appointed surgeon of the 10th regiment.

For many years, Dr. Prescott has turned his attention to literary and scientific pursuits, especially to the department of Natural History. He was elected a Fellow of the N. H. Medical Society in 1818, of which he was a Censor and Counsellor. In 1820, he was elected a member of the Strafford Agricultural Society, before which, in 1823, he delivered the Annual Address. In 1827, he was chosen a member of the New Hampshire Historical Society, and for four years was a member of its Standing Committee. In 1833, he was elected a Fellow of the Massachusetts Medical Society, and for five years was one of its Counsellors. He was elected an honorary member of the American Statistical Association, Boston, in 1840; a corresponding member of the National Institute for the Promotion of Science, Washington, D. C., in 1842; an honorary member of the Northern Academy of Arts and Sciences, Hanover, N. H. in 1843; a member of the Association of American Geologists and Naturalists, in 1843, and he was the prime mover and prin-

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cipal founder of the Lynn Natural History Society, and has been its President until this time. He possesses one of the most valuable private cabinets of shells, minerals, antiquarian and other curiosities in New England.

On the 22nd of June, 1819, Dr. Prescott was united, by marriage, to Cynthia, the only child of Dr. Obadiah and Hannah Parish, late of Gilmanton. They have had four children, two sons and two daughters. One son and one daughter survive; viz. William Chase, who graduated at the Wesleyan University in 1844, and is now studying medicine, and Laura Matilda.

Dr. Dixi Crosby, son of Dr. Asa Crosby, was born in Sandwich, Feb. 7th, 1800. He commenced his studies, preparatory to reading medicine at Gilmanton Academy in 1816, entered his father's office as a medical student in 1820, attended medical lectures at Dartmouth College in 1821 and 1822, and received the degree of M. D. in 1824. He commenced practice in Gilmanton in August, 1825, where he remained until Oct. 3rd, 1835, when he removed to Gilford. During his residence in Gilmanton and Gilford, he had an extensive practice, and had constantly, in a course of instruction, several medical students. He was also a Lecturer in Gilmanton Theological Seminary. In August, 1838, he was appointed Professor of Surgery and Surgical Anatomy in the Medical School at Dartmouth College. This appointment he accepted, and October 3rd, he removed to Hanover, where he now resides, and discharges the duties of Professor and Physician. He was elected a member of the New Hampshire Medical Society in 1827, and is now President of it. He married Mary Jane Moody, daughter of Stephen Moody, Esq. of Gilmanton, July 2nd, 1827, by whom he has two sons, Albert Harrison, and Alpheus.

Dr. Jacob Williams, a native of Groton, Ms., came to Gilmanton, (Iron Works,) about the year 1816, and was married in June, 1822, to Irene Locke of Epsom. In 1828, he returned to his native town, where he was in practice for a time, but is now established in Kensington, N. H. He is a member of the State Medical Society.

Dr. Otis French, a native of Sandwich, studied medicine with Dr. Asa Crosby, received his medical degree, Dartmouth College in 1827, and entered upon the practice of physic at the Iron Works Village in this town in 1828, where he still remains. July 20th, 1830, he was married to Hannah M. daughter of

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Capt. Benjamin Stevens. He was a Representative to General Court for this town in 1843 and 1844.

Dr. Nathan C. Tebbetts, son of Bradbury and grand-son of Henry Tibbetts, was born in Northfield, Jan. 28th, 1802, pursued his preparatory studies at Gilmanton Academy, studied medicine with Dr. William Prescott in 1821--23, with Dr. Mussy at Hanover in 1824, took the degree of M. D. at Dartmouth College in 1825, and immediately commenced practice in Gilmanton. He was married to Hannah, daughter of Major Rufus Parish, Feb. 28th, 1826. They have three children, two sons and one daughter. He was in trade a few years, and was a Representative of the town in 1841 and 1842.

Dr. John Cummings Page was born at Sandwich, May 4th, 1804, and is the son of Capt. Moses Page, who was married to a daughter of Dr. Caleb Morse of Moultonborough, and who was, too, one of the Life Guard of Gen. Washington in the time of the Revolution. Dr. Page commenced the study of medicine with Dr. Enos Hoyt of Northfield, in 1823, and finished his course with Dr. Asa Crosby of Gilmanton, in 1826. Having attended medical Lectures at Dartmouth College, he took the degree of M. D., and commenced practice in Gilford Village, but soon removed to Northwood, where he remained until December, 1827, when he established himself at Centre Harbor. June 26th, 1828, he was married to Mary Ann, daughter of Major Ebenezer Eastman, and moved to Gilmanton, (Academy Village,) February, 1832, where he continued to practice until 1836, when he entered upon a course of theological study at the Seminary, graduated in 1839, and was ordained in Raymond, Oct. 6th, 1841, where he now resides.

Dr. Nahum Wight was born in Gilead, Me., Nov. 20th, 1807, studied medicine with Dr. John Grover, Bethel, Me., attended his first course of Lectures at Bowdoin Medical School in 1830, his second course at Dartmouth Medical School in 1831, and another course at Bowdoin in 1832, at which time he graduated as a Doctor of medicine. In November of the same year, he commenced the practice of his profession in Gilmanton, (Centre Village,) where he has had a very extensive business. In 1837, Dr. Wight commenced collecting anatomical materials, and has now in his possession many valuable preparations in both healthy and morbid anatomy. He has given instruction in medical

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studies to *twenty* different individuals, and he was in 1844 appointed a Lecturer on Anatomy, Physiology, and Health in the Theological Seminary in this place. He is a member of the N. H. Medical Society, and has been a Representative of the town in General Court for three years. He was married to Mary Ann Straw, daughter of Gideon Straw of Newfield, Me., Sept. 3rd, 1833.

Dr. Joseph Gould, son of Benjamin Gould, grand-son of Dea. Benjamin Gould, and great-grand-son of Adam Gould, one of the first settlers in Plymouth, was born in that town Sept. 29th, 1807. He pursued his preparatory studies at Holmes Plymouth Academy, and studied medicine with Dr. Jonathan Robins of Plymouth and Dr. Job Wilson of Franklin. Having attended the medical Lectures at Dartmouth College, he received the degree of M. D. in 1830, and commenced practice in Danbury, but soon removed to Gilmanton, (Factory Village,) where he still remains. He was married to Sally Evans, daughter of Capt. Josiah Evans of Franklin, May 21st, 1831.

Dr. Edward Gilman Morrill, son of Benjamin, and grandson of Isaac Morrill, was born in Gilmanton, July 11th, 1809, studied medicine with Dr. Dixi Crosby, attended the Lectures at Dartmouth Medical School, and received the degree of M. D. in 1834, was in Lowell, Ms., as a physician and apothecary, subsequently at Gilmanton for a time, afterwards at Cahawba, Dallas County, Ala., where he died July 3rd, 1844, aged 35 years.

BIOGRAPHICAL NOTICES OF PHYSICIANS IN MOULTONBORO'.

[For the principal facts, contained in the following sketches, we are indebted to the kindness of Dr. Shannon.]

Dr. Caleb Morse was born at Chester in 1760, received his preparatory education at Dummer Academy, Newbury, Ms., read medicine with Dr. Fox of Henniker, was the first Physician in Moultonborough, where he practised about sixty years, and died in 1843, aged 83 years. He was elected a member of the State Medical Society in 1814, and was a very respectable practitioner. His influence in respect to education, morals and religion was most happy.

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Dr. Asa Crosby was, for a short time, a Physician in this place. See Gilmanton, page 67.

Dr. Ichabod Shaw was the son of the Rev. Jeremiah Shaw, and was born in Moultonborough in 1781, prepared for College at Phillips Academy at Exeter, entered Dartmouth College two years in advance, but, in consequence of ill health, did not complete his collegiate course. He studied medicine with Dr. Caleb Morse, commenced practice in the year 1807, became a member of the State Medical Society in 1824, and died 1834 aged 53.

Dr. Thomas Shannon was born in Moultonborough, Dec. 25th, 1783, received his preparatory education at Phillips Academy at Exeter, studied medicine with Richard Cutts Shannon of Saco, Me., practised at Pittsfield 19 years, removed to Moultonborough in 1827, and still continues to practise in the place. He was elected a member of the N. H. Medical Society in 1816, and is a highly respectable Physician, and has an extensive business in his profession.

Dr. William H. H. Mason was born at Gilford, pursued his studies at Wolfborough Academy, read medicine with Dr. Andrew McFarland of Sandwich, received his degree of M. D. at Dartmouth College in 1843, and commenced the practice of medicine in Moultonborough.

Dr. Simeon D. Buzzell was born at Alton, in 1805, studied medicine with Dr. William Graves of Deerfield, has practised in Alton and the State of New York, and commenced business in this town in 1845.

THE CLAIMS OF THE GOSPEL UPON YOUNG MEN.

By the Rev. Cyrus Mann.

Every season of life has its duties and responsibilities; but there are some periods in which are concentrated the influences, which each individual is to exert on the human character and condition. As the little ripple, put in motion by the falling of a pebble, expands itself to the whole compass of the pool; so there is a central point in our being, which stirs a ripple, spreading wider its undulations, and moving onward over the whole ocean of our existence. Those in the prime and vigor of their days,

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are standing in the centre of this circle, and have responsibilities resting upon them of incalculable amount. The aged have passed this point, their characters are formed, and the account of their stewardship is about to be sealed up to the judgment. The child has not reached this period. He is amused with the novelties, flitting continually before him, and has scarcely begun to touch those chords of influence, which are to vibrate far down through coming ages.

The Apostle well understood the important part young men were to act in this world's affairs, when he penned the passage, "I have written unto you, young men, because ye are strong, and the word of God abideth in you." They were strong in the Lord, and had overcome the temptations and allurements, with which they were surrounded. Instead of being carried away on the current of earthly pleasures and pursuits, they had learned to stem the tide, and resist effectually the influences, which were bearing them away from all good. God intended to employ their agency in accomplishing the great work of converting the world, and establishing his kingdom on earth. It was an honor to them to be strong in this high and noble enterprise.

But are there not those at the present day, who view this subject in a very different light? Are there not those, who look upon religion as a thing, with which they have no concern; who regard the spirit of the Gospel as abject and degrading, and its instructions as beneath their notice? Are there not those, who scorn the messages of mercy, and secretly, if not openly, despise all true, vital piety? Is it not true, that we have those in New England, this highly favored portion of the globe, who affect to consider the power of godliness, the work of grace in the soul, as neither more nor less, than weak superstition, or blind bigotry and fanaticism? Whence have arisen such corrupt views in this home of the Pilgrims, in this land more than any other, hallowed by the prayers and tears of a pious ancestry? Surely an enemy hath done this. An enemy to our temporal and spiritual welfare, to our institutions of freedom and science as well as religion, has been sowing tares, and they are springing up to yield a harvest of ruin and misery.

Assuredly the Gospel is true, whether believed and obeyed, or not; and it will be found true by the joyful, or melancholy experience of every individual. It has in by-gone ages, stood the assaults of a world, hostile to its Maker. It stands yet like a rock in the ocean, or an ensign on the mountains, and it will stand while time endures. Its truths, eternal, immutable in their nature, will survive the "wreck of worlds," and shine out with fresh lustre in the blaze of eternal day.

It is the design of this Essay to present the Claims of the Gospel upon

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Young Men, by showing that it is worthy of their reception. It demands their immediate and earnest attention, and cannot be neglected without putting to hazard their dearest interests.

1. That the religion of the Gospel is worthy of their reception, is manifest from the wants of human nature. Young men in the hurry of business, eager in the pleasures and pride of life, and in planning for the future, easily forget the wants of their moral and spiritual nature. They readily lose sight of God, of his government, and of their own accountability. That they are weak, dependant creatures, that there is a power above them, which can frustrate all their plans, and which will appoint their measure of success or defeat in whatever course they pursue, are considerations with which they are little affected. But these are truths which must sooner or later be felt and realized. An almighty hand is pressing with mountain weight upon the destinies of every individual, and he cannot shake off his responsibility, nor the claims of God upon him. He will find a void in the human soul, which the world can never fill ; cravings which wealth, honor, popular favor can never satisfy. The most gifted in talent, the most successful in enterprise have been compelled to feel, that there was something to be attained beyond the things of time, and without which they must be miserable.

There is a consciousness in men, that they need the favor of God, and that without it they can enjoy no permanent happiness. The unbeliever may deny this, but, in doing it, he wrongs his own soul. He is often made to contradict himself, and show the weakness of his confidence in rejecting the Gospel. An unbeliever in Philadelphia was heard to deny in the boldest terms the existence of a God, and to declare he had no fear of such a being. In the afternoon of the same day, he received a fatal wound, and was heard to exclaim, "O God, have mercy on my soul." Thousands who have boasted, that they were above the weak superstition of the pious believer, as they were pleased to call his religion, have realized their spiritual necessities, when danger and death were near. Why is it, that all nations must have a religion? Why is it, that the heathen are drawn together in mighty masses of hundreds of thousands to worship their idol gods? Why is there often so strange a union and contrast between the grandeur of their architecture as displayed in their temples, and the base and utterly disgusting degradation of their worship? The reason is, they are conscious of dependance on a superior power, and of guilt in their lives, and yet have no true light respecting the proper object of religious homage and veneration.

You can no more divest yourself of your moral nature, than of your existence. It is a part of yourself, and has cravings after a knowledge

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of God and his favor, which will be found as imperious and tormenting, if not satisfied from the infinite fountain, as are the cravings of the bodily appetite for food, when we are perishing with hunger. But perhaps you think your spiritual necessities can be satisfied by inward light, or from your own resources, without recurring to the everlasting Gospel. You imagine, it may be, that you are competent to teach yourself by a kind of inspiration in your own mind. And what is this light, this inspiration, so much eulogized by modern infidelity? What has it ever done for those who were without a revelation from God? It has left them in perpetual darkness, the worshippers of devils, the slaves of every vile passion. What is the boasted light of nature, compared with the Sun of righteousness? Justly may we say of the former, compared with the latter,

> "Fly through the earth, O sun, and tell
> How dark thy beams, compared with his."

A child cries to a parent for food; will it satisfy his wants to be told, that the Creator has given him a supply within himself, that he must look within for the nourishment he needs. Will the cries of the starving child be silenced in this manner? You know they will not. Neither will the painful anxieties of the soul, its apprehensions of evil from an offended God, and a coming retribution, be quieted by anything the sinner can find in himself. No, he must go out of himself, he must apply to the provisions of the Gospel to find rest. The necessities of a fallen nature can never be met, except in the fulness there is in Christ Jesus. The Gospel then is worthy of your reception. Without it the world had been a moral desert, having not one oasis to cheer the eye, or one pool to slake the thirst of the fainting traveller. You may engage in business, you may occupy any station, or possess any amount of earthly treasure; but you cannot make these your chief object, the source of your highest happiness, without finding yourself wretchedly deceived, and miserable in the end. 'Before you undertake your plans and enterprises, if you would submit them with the calmness and seriousness of pure devotion to your Maker, how many of them would you relinquish, and with what moderation would you pursue the rest.'

The supreme desire of earthly good is the effect of man's apostasy, and subjection to satan. It seduces thousands into sin, and keeps them in rebellion against God. It inflames the depraved passions, and has filled the earth with violence and crime. He, who has made God his chief good, finds all his desires satisfied. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty."

To be continued.

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COURSE OF STUDY IN GILMANTON THEOLOGICAL SEMINARY.

Junior Class.

Hebrew Grammar, Chrestomathy, and Bible.—Principles of Hermeneutics.—Greek of the New Testament, and Exegesis of the four Gospels.—Biblical Antiquities and Literature, Oriental Learning, and History of the Jewish Church.—Lectures preparatory to the Study of Theology. —Mental and Moral Science.—Natural Theology.—Evidences of Revelation.—Inspiration of the Scriptures.—Instruction in Reading, Elocution, and Public Speaking.

Middle Class.

Instruction on the Perfections of God;—on the Trinity, Divinity of Christ and of the Holy Spirit; on Decrees, Election, Providence;—on Moral Agency, the Primitive State of Man, Apostasy, Depravity;—on Atonement, Regeneration, Repentance, Faith, Justification, Perseverance, Future State, Resurrection, Judgment-day and its Eternal Consequences. —Exegesis of the Hebrew and Greek Scriptures continued.—Instruction in Reading, Elocution and Public Speaking.

Senior Class.

Instruction in Reading and Speaking; on proper Management of the Voice;—on appropriate Gesture;—on an easy and graceful Mode of Delivery;—on the Principles of Rhetoric;—on Style and Composition of Sermons;—on the Matter and Mode of Public Prayer;—on Pulpit Eloquence;—on the Faults of Preachers, and on whatever pertains to Sacred Rhetoric and Pulpit Oratory.—Instruction on the Positive Institutions, as the Sabbath, Church, Baptism, the Lord's Supper, Church Government and Discipline.—Lectures on the History of the Christian Church; —and on Pastoral Duties.—Instruction on special Topics in Sacred Literature.

Public Declamation, once a week.—Compositions on the principal Topics in Theology, examined in private. Public Lectures by the Professors in the various Departments of Study, and a weekly Conference conducted by the Professors, in which Subjects of experimental and practical Religion are discussed.

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HISTORY OF THE AMERICAN EDUCATION SOCIETY.

The American Education Society owes its origin, to the great and increasing want of pious and well educated ministers of the gospel. The first meeting in relation to it, called by Rev. Jedediah Morse, D. D., of Charlestown, Ms. and others, and consisting of a respectable number of clergymen and laymen, was held at the Vestry of Park Street church in Boston, July 20th, 1815. This meeting was principally for consultation, and resulted in the conclusion that it was best to establish such a Society, and in the appointment of a committee of ten, six clergymen and four laymen, to draft a Constitution, and report at an adjourned meeting. According to adjournment, a meeting was held in Boston, August 29th, 1815, at which time a Constitution was adopted and the Society was formed; though its officers were not elected until December 7th, following. The individuals then chosen were His Honor William Phillips, President; Samuel Salisbury, Esq., William Bartlett, Esq., and Hon. William Reed, Vice Presidents; Henry Gray, Esq., Clerk; Rev. John Codman, D. D., Corresponding Secretary; Aaron Porter Cleveland, Esq., Treasurer; and Dea. John E. Tyler, Auditor. The Directors were Rev. Eliphalet Pearson, LL. D., Rev. Abiel Holmes, D. D., Rev. Daniel Dana, D. D., Rev. Ebenezer Porter, D. D., Rev. Joshua Bates, D. D., Rev. Brown Emerson, D. D., and Rev. Asa Eaton, D. D. Dr. Eaton was chosen Clerk of the Board of Directors.

The name of the Society at its formation, was, "The American Society for Educating Pious Youth for the Gospel Ministry;" and by this name it was incorporated and made a body politic, by the General Court of Massachusetts, December 4th, 1816. As this name was found to be inconvenient, a petition was preferred to the Legislature for its alteration; and, January 31st, 1820, its name was changed to that of "The American Education Society." The article of the Constitution in respect to membership, first adopted, was—Any person who shall subscribe, and annually pay into the Treasury a sum, not less than five dollars, shall be a member of this Society; and shall be holden to make such payment, until by written notice to the Treasurer, he shall have dissolved his connection with the Society; any clergymen, however, to whom, in his own opinion, it may be inconvenient to pay this sum, may be a member, who shall annually pay, as above, the sum of two dollars only; and should any member for three successive years, neglect to pay his subscription, unless excused by the Society, his membership shall cease. Any person who shall pay at one time a hundred dollars, shall be a member for life."

As the Society had greatly enlarged its operations, and, by the Christian beneficence of a number of individuals, had obtained permanent funds to a considerable amount, it was thought advisable at the annual meeting, May 29th, 1826, to change the above article of the Constitution, so as to read as follows:—"Any person who shall subscribe and pay into the Treasury at one time, one hundred dollars, and if a clergymen, forty dollars, shall be an honorary member, and shall have a right to sit

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and deliberate in all meetings of the Society. But all members hereafter added to the Society, who shall be entitled to vote, shall be chosen by ballot at an annual meeting." At the annual meeting, May 28th, 1827, the Constitution of the Society was changed, so as to enlarge the Board of Directors by the addition of four, making the whole number eleven, and to create the office of Secretary of the Society.

To be continued.

COLLEGIATE EDUCATION IN NEW ENGLAND.

The liberal education of young men is a subject of the highest interest and importance. It was one of the first subjects of public attention with our Puritan fathers. "Scarcely had they arrived in this Western world, before their thoughts were turned to the establishment of a college." While yet struggling with the difficulties and dangers of a new settlement, they laid the foundation of Harvard College.

Dartmouth College dates its existence in the year 1769, when the State was estimated to contain less than 60,000 inhabitants. That part of the country about the college was then rapidly settling; and the college immediately enjoyed a degree of prosperity without a parallel, among the earlier colleges of this country. In ten years, its graduates numbered 99; in 21 years, 333; in 30 years, 644; in 50 years, 1,308. Its present number of graduates is nearly 2,500.

In 1839, there were students from New England, at the different Colleges in the country, in number according to the population as follows:

From New Hampshire,	1 to 1,032
" Vermont, (not including those at the Norwich University, who were not expecting to receive a degree,)	1 to 1,064
" Connecticut,	1 to 1,077
" Massachusetts,	1 to 1,170
" Rhode Island,	1 to 1,620
" Maine,	1 to 2,813

True Religion is, while on earth, a heavenly plant in an unfriendly clime. It has to struggle with soil and season; and often meets a malignant blast that would bring immediate death to it, were it not for the care of the Husbandman. He watches and shields it, who will soon transplant it to a happier region, where it shall flourish for ever.—*Cecil.*

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NOTICES OF NEW PUBLICATIONS.

The History of Gilmanton, embracing the Proprietary, Civil, Literary, Ecclesiastical, Biographical, Genealogical and Miscellaneous History, from the first settlement to the present time; including what is now Gilford, to the time it was disannexed. By Daniel Lancaster. Gilmanton: Printed by Alfred Prescott, 1845. pp 304.

"The History comprised in this volume is a compilation of facts derived from various sources, both oral and written." The Author tells us "the materials have been accumulating on his hands for nearly twenty years." The subjects embraced in this work are many and various, as will be seen by the title page. These are treated in a judicious, and interesting manner, and evidently with great research and labor, *con amore*. The present and future generations are hereby laid under great obligations to the Author. Such a History of every town in the State is much to be desired, and should be early prepared.

Horæ Biblicæ: being a connected Series of Notes on the Text and literary History of the Bibles, or Sacred Books of the Jews and Christians; and on the Bibles or Books accounted sacred by the Mahometans, Hindus, Parsees, Chinese, and Scandinavians. Volume the First, containing a connected Series of Notes on the original Text, early Versions, and printed Editions of the Old and New Testaments. Boston: James Monroe and company, 1845.

This is an English Work, and is inscribed by Charles Butler, Esq. of Lincoln's Inn, London, to Sir John Courtenay Throckmorton, Baronet. The best notice we can give of this learned and valuable production is to mention the topics of which it treats. "I. Dialectics of the Hebrew Language. II. Septuagint Version. III. New Testament—Peculiarities of its Style. IV. Biblical Literature of the Text during the Middle Ages. V. Exertions of the Jews to preserve the literal Integrity of the Text. VI. Vowel Points. VII. Historical Minutes, respecting the state of the Jews. VIII. Hebrew Manuscripts and printed Editions of the Sacred Text:–Doctor Kennicott and De Rossi's Collations. IX. Greek Manuscripts. X. Polyglott Editions. XI. Printed Editions of the Greek New Testament. XII. Versions of the New Testament into Modern Greek. XIII. Oriental Versions. XIV. Latin Vulgate. XV. English Translations. XVI. Divisions. XVII. Enquiry whether the various Readings raise any argument against the claim of the Sacred Text to Authenticity, or Divine Inspiration. XVIII. Account of the principal Works consulted by the writer in framing the Compilation." We have room for only one extract: "The claim of THE HEBREW LANGUAGE to high antiquity cannot be denied. Its pretensions to be the original language of mankind, and to have been the only language in existence before the confusion of Babel, have, by many respectable writers, been thought not inconsiderable. It may be asserted confidently, that it was, at least, a dialect of that language, and that, in the strictest sense of the word, it is the oldest language, in which any work now extant was written." We regret that the work is not formally announced as an English production, and as having been published before.

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NOTICES.

The following Clergymen are expected to prepare the Statistics of the Congregational Churches and Ministers of the several Counties, in which they reside, viz: the Rev. Messrs. French of Northampton, and Kelly of Hampstead, Whiton of Antrim, Bouton of Concord, Tobey of Durham, Blake of Tamworth, Woods of Newport, Barstow of Keene, Cooke of Lebanon, and Perry of Lancaster.

Suitable persons will be requested to prepare the Statistics of the other religious Denominations in the State.

The following gentlemen will prepare the Juridical Statistics of the Counties, in which they live, viz: John Kelly, Esq. of Exeter, Samuel D. Bell, Esq. of Manchester, William H. Duncan, Esq. of Hanover, William P. Wheeler, Esq. of Keene, and Samuel Emerson, Esq. of Moultonborough. In the other Counties, persons will soon be appointed.

Individuals in each town, either have been, or will be, requested to prepare the Statistics of Physicians, as Dr. Chadbourne of Concord, Dr. Perry of Exeter, Dr. Adams of Keene, Dr. Crosby of Hanover, and Dr. Farrar of Derry.

Sketches of Alumni of Dartmouth College will appear in every succeeding number; also Articles in regard Common Schools.

Among Contributors of Articles for the Repository may be named the Faculty of Dartmouth College, Professor Upham of Bowdoin College, Rev. Nehemiah Adams and Dr. Jenks of Boston, and Rev. Drs. Woods of Andover and Dana of Newburyport.

All communications, designed for insertion in the Repository, may be directed to the Rev. William Cogswell, Gilmanton, N. H.

And all orders for the Repository may be sent, post paid, to Alfred Prescott, Esq. Gilmanton, N. H.

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PROSPECTUS

OF THE

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DEVOTED TO EDUCATION, LITERATURE AND RELIGION.

CONDUCTED BY THE FACULTY

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2. The Work will be published quarterly, and be issued on the first of October, January, April and July. Each number will contain 72 pages, making yearly a volume of 288 pages.

3. This Quarterly will be $1,00 per annum, payable in advance; if not paid in advance, $1,25.

It may be expected, that some of the best writers in New England will furnish articles for this work.

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OF

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VOL. I. JANUARY, 1846. No. 2.

GILMANTON:
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1846.

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THE

NEW HAMPSHIRE REPOSITORY.

VOL. I. JANUARY, 1846. No. 2.

THREE METHODS OF DIVINE TEACHING.

BY THE REV. LEONARD WOODS, D. D.,
Professor in the Theological Seminary, Andover.

The Scriptures say, "that the soul be without knowledge, it is not good." The opposite is implied, namely, that it is a great evil. If the soul should be absolutely without knowledge, its value as a rational and moral being would be annihilated. And if it remains destitute of knowledge in the higher sense—the knowledge of God and divine things, it can enjoy no true happiness. The blessedness of man consists essentially in the knowledge of his Maker and Redeemer. How great then our obligations to divine goodness, that knowledge in general, and knowledge of the most precious kind, is put within our reach! God himself, who has given us a capacity for knowledge both intellectual and moral, has undertaken to be our Teacher. And he has chosen those methods of teaching, which are perfectly adapted to our nature and circumstances, and which will prove effectual to our instruction, if we are not essentially wanting to ourselves.

I propose to speak of *three methods* of Divine teaching, each of which is essential to the improvement of our minds and to the

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attainment of the true end of our being, and all of which are enjoyed by Christians. God then teaches us by his *works*, by his *Word*, and by his *Spirit*. And though I propose to treat particularly of the *last two*, I shall not overlook the importance of the *first*.

In fact, when God teaches us by his *Word*, he has already given us instruction by his *works*. It is utterly inconceivable, that we should understand the word of God, unless we have previously obtained some knowledge of his works. The Scriptures, at their commencement, teach us, that "God created the heavens and the earth." How could we understand this, unless we had already become acquainted with the existence of the heavens and the earth? And how could we understand what it is *to create*, without having previously attended to the exercises of our own minds and the operations of nature around us, and having obtained from them some idea of what we call *cause* and *effect*? For when it is said, *God created the world*, the same is intended as when we say, in the language of science, that God's power was the cause, and the created universe the effect. And how can we understand the proposition, unless we already have some idea of God, and of the world he made? When the Scriptures declare, that God's goodness is over all his works, how can we understand the declaration, unless we have some idea of God's goodness, and of the works of his hand? And how can we understand what the Scriptures teach of his providential and moral government, unless we have some idea of government, and of those created intelligent beings, over whom the divine government is extended? It is clear then, that some knowledge of God's works is an indispensable prerequisite to our understanding the *Word* of God. And it is equally clear, that the more knowledge we have of the divine works, the better we shall be prepared to obtain an extensive and accurate knowledge of the divine *Word*. All natural science, all the knowledge, which can be had by natural means of the material and spiritual creation,

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if rightly used, becomes a hand-maid to the knowledge of Scripture truth, and to the exercise of Christian devotion. And it is owing to the utter perversion of all the faculties of the human mind, that natural science or philosophy is ever, especially in Christian lands, separated from a sound religious faith, and a sincere religious worship.

And let me remark, that the necessity of a supernatural revelation from God does by no means result from any defect in the *works* of God, or in the instruction which they are designed to give. The works of God are perfect. They are stamped throughout with divine wisdom and goodness. And they fail of conveying all needed instruction to man, because he is blind, and cannot see things aright, and is stupid, and cannot receive the instruction which the creation is adapted to give; and because he is a sinner, condemned and lost, and needs a Saviour, and needs a revelation that will make the Saviour known.

We are brought then to this conclusion, that while some knowledge of God's *works* is indispensable to the knowledge of his *Word*; we need his *Word* to reveal the truths, which are necessary for us as sinners, and also to help us, in our fallen state, to a right apprehension of the *divine works*. There is a mutual connection between them. Neither of them can be separated from the other. Or if they are separated, they fail of giving the requisite knowledge.

But we are to dwell more particularly upon the teaching of the *Word* and the *Spirit* of God.

The Word of God is regarded by all Protestants, *as preeminently their guide, as the sufficient and only infallible rule of faith and practice*. We are not to disregard uninspired books. They are of great value. But their value consists in this, that they teach and defend, illustrate and apply *the truths which the Bible contains*. If they do not teach what the Bible contains, or if they teach any thing contrary to the Bible, or any thing beyond it, they lose their value, and become unsafe and pernicious.

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No uninspired men have any authority over our faith or our conduct. We may, without impropriety, call in question the soundness of any opinions they advance, and, if we find them at variance with the Scriptures, we are bound to reject them. Even good men, though sanctified by the Holy Spirit, are still fallible. Their piety does indeed imply, that they believe and love the essential truths of Revelation; but it does not secure them against all mistake. Those who lived near the Apostolic age were as liable to error, as those who live at the greatest distance from it. Indeed, when we consider that the early Christian writers had but just emerged from the ignorance, superstition and false philosophy, in which they had been educated, and that they still lived in the midst of a community, which was alienated from the knowledge of God; we cannot wonder, that their views of religion were mixed with error. The wide difference between their writings and the writings of the Apostles, is, in my view, clear evidence, that they did not write "as they were moved by the Holy Ghost." In fact, if an approximation to the Apostolic standard is to influence our judgment on this point, we could name many modern writers who have higher claims to our confidence *as inspired men*, than any of the early Christian Fathers.

And it is as true of the whole body of Christians, as of individuals, that they are *liable to error*. The divine teaching promised and granted to all believers, no more affords a complete security against error to the *whole church*, than to any part of the church. If there was error in the church at Rome, and at Corinth, and at Thessalonica, and at Ephesus, and at Colosse, and in every other particular church planted and instructed by the Apostles; there must have been error in the whole, taken collectively. And who can doubt, that the amount of error in the whole body taken collectively, was made up of the errors existing in all the particular churches? The whole must certainly have contained all the error found in the different parts. For surely that, which was error in any part taken by itself, could not

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cease to be error, when taken in connection with the other parts. Never was there a more unsupported and absurd position, than the one frequently laid down, that the *whole* church of Christ on earth is *infallible*, though the particular parts of that whole are *fallible*. The only consistent ground for Protestants is, that the writings of all Christians since the time of the Apostles, instead of being regarded as authorized additions to the New Testament, are themselves to be tried *by* the New Testament, and to be received or rejected according as they agree, or disagree, with that inspired standard.

If any one asks, whether in making the Bible the sufficient and only infallible guide of our faith, we do not set aside *human reason* as altogether useless; I answer, by no means. What then, it may be inquired, is the proper place and province of reason in regard to the peculiar truths of Christianity? The answer is easy. Reason, or rather, the *rational being*, *man*, is not the *inventor* of these truths, but the *receiver*; not the *teacher*, but the *learner*. Reason is the *eye* which sees the things presented before it by Revelation. It is the *ear* which hears what God speaks; and the intelligence which understands the meaning of God's Word. The fact, that God has undertaken to *teach* the great doctrines of Christianity, implies that man needs to be taught, and that he has a capacity to receive instruction; and that capacity is *reason*. But a capacity to receive instruction does not imply a capacity to know *without* instruction. The most powerful mind of man can no more do without divine instruction, than the feeblest. The only difference is, that the one is a *better learner*, that is, *more capable of receiving instruction*, than the other. The instruction all comes from God. But one man, possessing a higher degree of intellect than others, is able to profit more by instruction. He can acquire knowledge faster. And the knowledge he acquires has greater clearness and greater extent. But he is equally a *learner*, and equally dependent for his knowledge on his divine Teacher.

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It may be supposed, that *the reason of the most enlightened individuals* can furnish a sure guide to our faith. But here a difficulty arises. For who is authorized to determine what individuals *are* the most enlightened, and the most worthy of confidence? And if it should happen, that the individuals, chosen by different persons as the guides of their faith, should differ among themselves; how would any approach be made to a sure standard for the religious community?

The result of all our inquiries will be, that, instead of finding any safe and infallible guide, we shall be involved in doubt and darkness respecting our most important interests, unless we fix upon *the Word of God*. Here we find *reality*, and *certainty*. We find here *the true religion*. And we find it in its own divine simplicity, free from the mixture of human inventions. From the Oracles of God, our faith should receive all its principles. Whatever the Bible teaches, either directly, or by certain consequence, we must regard as infallibly true, how much soever it may clash with the judgments of mere human reason. For the doctrines of the Bible emanate from the omniscient, eternal mind. And what is the reason of man, who is of yesterday, compared with the reason of the *infinite God*? All the commands found in the Scriptures, being the commands of a holy God, must be regarded as holy, just, and good.

If, after all, you should say, that you must, as rational beings, make reason your ultimate standard, I would not object; if you will only choose *the highest reason*, that which has the best claim to your confidence; *the infallible reason of the divine mind*. The infinite understanding of God has undertaken to be our guide, and has uttered its teachings in the holy Scriptures. If you turn away from this divine guide, and follow the dictates of mere *human* reason, you prefer darkness to light, and your portion will be doubt and error, instead of infallible truth and certainty.

Here we come to the grand principle of the Protestant Re-

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formers. *The Bible is our guide.* And, in regard to the peculiar truths of *Christianity*, the Bible is our *only* guide. If any man does not receive it as such, he must hold, that God never intended to give us a sure guide, or that he is unable to execute his intention. And whoever holds either of these falls into the rank of infidelity. A true believer yields a *cordial* and *full* submission to the Holy Scriptures. *Real* and *consistent* faith in the Word of God is *entire* faith. The infallible Word of God is the rock of our confidence. Amid all the clashing opinions of the world, this principle quiets and settles the mind. It completely simplifies our business, so that we have nothing to do, but to hear and understand what God says. If any theory of uninspired men, however ingenious and plausible, does not agree with the instructions of the Bible, we reject it, and turn with confidence to our only sure guide. The Word of God, properly regarded, checks all our tendencies to error, and keeps us steadfast in the belief of divine truth. Many writers of distinguished abilities, attempt to account for the formation of a virtuous and holy character by the influence of education, of external rites, and other means, *without the renewing of the Holy Ghost.* But the attempt avails nothing with us, because it is not according to the Scriptures. Let any man bring forward a scheme of religion, which rejects or overlooks the entire corruption of man, and the necessity of his being born again; let him describe Christ as merely human; let him represent our justification before God to be in whole or in part by our own works, and not by faith in Christ who died for us; or let him so represent justification by faith and salvation by grace, as to countenance sin, or supersede the necessity of repentance and a holy life;—from all such views we turn away, because they are not agreeable to the Word of God. We bring every opinion of man to this test. If all who call themselves Christians would really make the Word of God the rule of their faith and practice, it would free them from their errors and perplexities; would prevent the waste of time; would

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lead to an end of controversy ; and would finally produce complete harmony on all important points of theoretic and practical divinity.

But while we maintain that the Word of God contained in the Scriptures, is the sufficient and only guide of our faith, we do not by any means set aside the necessity of a *divine illumination within the mind, the teaching* of the *Holy Spirit.* The perfect sufficiency of the Bible, of which we speak, is objective. The instruction it presents to the mind is all the instruction, which we need. It teaches whatever is necessary for us relative to divine things. So that if any one who has the Bible, fails of obtaining the knowledge which is requisite for his present and eternal good, it is not owing to any defect in the instruction which the Bible gives. The Word of the Lord is perfect. It contains a complete system of divine truth, and presents it before the minds of men in the best manner. Where then is the necessity of any other instruction? If the Bible teaches all necessary truth, and teaches it in a suitable manner; what more can be necessary to bring men to the saving knowledge of the truth, except that they should have what the Bible contains plainly set before them ?

These inquiries bring out one of the great principles asserted in the Bible itself, and illustrated by the history of mankind in all ages ; namely, that *unrenewed man discerneth not the things of the Spirit of God ; that he cannot know them without the effectual teaching of the Spirit within the mind.* According to the Scriptures, we, who are blessed with a revelation, can no more obtain a saving knowledge of the truths of Christianity without the inward teaching of the Spirit, than we could have known those truths intellectually, without a revelation. This necessity of inward, spiritual illumination, which we are so prone to overlook, arises not at all from any fault in the external revelation, or from the want of any natural faculties in man, but from his moral depravity and consequent blindness in his natural state. This

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blindness of mind, this hinderance to spiritual knowledge has shown itself in all ages.

After all the means, which God had used for the improvement of the children of Israel in Egypt and in the wilderness, and all the instruction which he had given them, Moses said to them in his last address; "Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." That is, in consequence of their disobedience and obstinacy, the Lord had left them in their natural state; he had not given them the precious gift of a spiritual discernment, but had, in righteous judgment, abandoned them to their own chosen ignorance and error. And how was it in subsequent ages? Isaiah and the other prophets gave plain and faithful instructions, line upon line, precept upon precept. There was no deficiency in their teaching. But what was the reception which the people at large gave to all this instruction? What was the result of it? It was this. They heard, but did not understand; they saw, but did not perceive. Their hearts were gross. Their minds were blinded by sin. It was the same in Christ's day. He tells the unconverted Jews, that light had come into the world, but that they had loved darkness rather than light. And he repeatedly applies to them the very description, which Isaiah had given of the perverseness and blindness of the people in his day. The same fatal blindness was often noticed by the Apostles. It was a fact of which they familiarly spoke, that no man had a true and saving knowledge of God and divine things, unless he was taught of the Spirit; that the gospel was hid to all, except those in whose minds God caused the light of the knowledge of his glory to shine.

This view of the subject is confirmed by the common experience and feelings of Christians. What is the meaning of the acknowledgment we so often hear from their lips, that they were once blind, and that now they begin to see; that in the days of their unregeneracy, they saw no glory in the gospel, no

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moral excellence in Christ, and that all the spiritual discernment they now have is owing to the supernatural work of God in their hearts? What is the meaning of our prayer for impenitent sinners, that God would give them eyes to see, and hearts to understand? And what is the meaning of the prayers we daily offer up for ourselves, that God would remove the darkness of our minds, and teach us to understand what is revealed in the Scriptures; that he would open the eyes of our understanding, and enable us to see his glory in the face of Jesus Christ? We offer up no prayer to God, that he would give us another Bible, or add anything to the Bible which we have! We acknowledge his word to be perfect; and so it is. It contains all the instructions, which are requisite for our highest good. Nothing more is necessary, but that we should have a heart to understand these instructions. Even after we have begun to know the truths of revelation, we are sensible, yes, more and more sensible, that we need to be taught of God. The light which shines in us enables us to see more clearly the remaining darkness of our minds. Having experienced in some measure the teaching of the spirit, we have learnt its preciousness, and we desire it and pray for it more and more earnestly; and we seize the gracious encouragement which Christ has given us; "ask, and ye shall receive; seek, and ye shall find."

Those who preach the gospel with the disposition which the gospel inculcates, rely not for success upon their own labors, nor upon the mere truths which they preach, but upon *the special work of the Holy Spirit.* The more they know of their own hearts and the hearts of others, the more do they feel that neither he who planteth, nor he who watereth is anything, and that the increase depends wholly on God, without whose effectual operation in the hearts of men, the gospel, however faithfully preached, will be a savor of death unto death. No vigor of the intellect, no aptness to learn natural science, no diligence or perseverance in study, even in the study of God's Word, will ever

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avail to give to fallen men a spiritual discernment of divine truth, without that inward work of the Spirit which removes the blinding influence of sin, and causes the true light to shine in the heart. Oh! what waste of time and talent and labor do we see among men of high reputation for learning and for various natural endowments, who prosecute their studies without receiving, or even seeking that unction of the Holy Spirit, which teaches all things! And how great is the indebtedness of Christians to a merciful God, who has given them instruction not only by his works and by his Word, but also by his *Spirit;* who has not only granted them the light of divine truth from without, but has, by his operation within, given them eyes to see that light and a heart to love it! And how deplorable is the condition of those who, while enjoying the light which shines upon them from the visible creation, and the clearer light of revelation, still abide in darkness! Who can tell how great is that darkness!

As a suitable illustration of the important truth, that we need not only the speculative knowledge which we may acquire from natural sources, and even from the Scriptures, but the knowledge which comes from the inward teaching of God's Spirit, I shall give a brief account of two men of well known characters, viz., SPINOZA and JOHN HUSS. You will see in their case, how blessed is the man, who looks earnestly for light, both to the *Word* and the *Spirit* of God; and how blind and wretched is he, however distinguished for genius and literature, who has never been irradiated by this spiritual light.

Who can read the account which Spinoza gives of himself, without compassion for the man who, though so great in intellect, was lost to spiritual knowledge, to piety, and to happiness!

"When experience had taught me," says Spinoza, the pantheistic philosopher,—"that what is generally talked of among men, was vain and empty; when I saw that all I used to fear or love, was neither good nor bad in itself, but only so far as the mind is affected by it, I concluded at last to search, whether

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there was any true good, which would communicate itself, and by which, if I should renounce every thing else, my mind might be influenced; whether there was any thing by which, if I should possess myself of it, I might attain to an eternal and supreme happiness. I say that I concluded *at last;* for at first it seemed unreasonable to lose a certain thing for an uncertain. I clearly perceived the advantages connected with honor and riches, and that I should have to renounce them if I should pursue a different object. And it was plain to me, that if supreme happiness consisted in *them*, I should lose that happiness in pursuing a different end; but that, if happiness did not consist in them, and I should seek them supremely, I should lose happiness in that way. I then reasoned, whether it was not possible for me to enter on my new work, or at least to come to some certainty on the point, without leaving my old course of life. But that I tried in vain. For what is generally the topic of men's conversation, and what they esteem most highly, comes at last to three things, *riches, honor, pleasure.* But these things so distract the mind, that it can think seriously of no other good. When therefore I saw that all this was inconsistent with my new project, and even opposed to it, so that I should necessarily have to relinquish one or the other of the two courses, I was compelled to decide which I would prefer. It was not without reason, that I was accustomed to say, *if I could only consider it seriously:* for although I saw it all clear before my mind, yet could I never, on that account lay aside all avarice, ambition, and love of pleasure."

Self-deceived, miserable man! Being destitute of that knowledge and faith, which come from the teaching of God's Spirit, he wandered about in doubt, and darkness, and error, and was "like the troubled sea which cannot rest, whose waters cast up mire and dirt."

Turn now to John Huss, who for a time was subject to distressing doubts and struggles of mind. "I confess," he said,

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"before God and his anointed, that from my youth up, I doubted and hesitated what I should choose; whether I should praise what all others praised, approve what they approved, and excuse what they excused; and whether I should gloss over the Scriptures, as others did who seemed to be clothed with sanctity and wisdom; or whether I should manfully accuse and condemn the unfruitful works of darkness; whether I should attempt to enjoy a comfortable life with others, and seek for honors, and preferments, or go out without the camp, cleave to the pure and holy truth of the gospel, and bear the poverty and reproach of Christ. I confess freely, that I doubted and hesitated long. At last I turned to God, the Father of our Lord Jesus Christ, in sincere and fervent supplication. Taking my Bible in my hands, and raising it up towards God in heaven, I cried out with my whole heart; *O God, my Lord, Author of my life, and Father of lights, illuminate my mind, teach me to know and love the pure doctrines of thy word, and guide me into all the truth.*"

Happy man! brought at last, after all his doubts and perplexities, to look for light where it could be found, and to believe and love the pure, precious truth, taught him by *the Word and the Spirit of God.* And blessed is every one, who thus enjoys the instruction of the sacred Scriptures, and the effectual inward teaching of the Holy Ghost.

GOD.

Look back to the time when God existed independent and alone; when there was nothing but God; no heavens, no earth, no angels, no men. How wretched should we, how wretched would any *creature*, be, in such a situation. But Jehovah was then infinitely happy—happy beyond all possibility of increase. He is an overflowing fountain, a bottomless and shoreless ocean of being, perfection, and happiness; and when this infinite ocean overflows, suns and worlds, angels and men, start into existence.—*Payson.*

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THE MEDITATIVE SPIRIT.*

By the Rev. Charles Tenney.

> "And Wisdom's self
> Oft seeks to sweet retired solitude,
> Where, with her best nurse, Contemplation,
> She plumes her feathers, and lets grow her wings,
> That in the various bustle of resort
> Were all too ruffled, and some times impaired."

This passage from Milton suggests a truth which is worthy our attention, namely, the high value of a *meditative spirit*, and its special importance to the minister of the gospel. We live in a busy day; it is well we do. It is a requisition of our nature, as well as an ordinance of God, that we do with our "might what our hands find to do." Both the attributes and the works of God speak stern rebuke to the sluggard. The ever-rolling orbs above, earth in her untired journeyings, the changing seasons, the sleepless billows, all proclaim his unwearied energy, and admonish man, who was formed in his Maker's image, to *work* while it is called to day. It is not, therefore, with the intention of decrying, or diminishing the activity and enterprize now prevalent, that the claims of meditation are urged; the two are not opposed, and I hope, ere concluding, to show, that they are bound together by natural and inseparable bonds.

Meditation is often confounded with reverie, from which however it should carefully be distinguished. Were they the same, there would be but little reason to wish an increase of them in the world. Reverie is that passive state of the mind, in which, without effort or control of its own, images and emotions pass through it just as they are excited, by chance or accidental association—a *dreaming awake*, as idle and profitless as dreaming

* This Article is the substance of an Address, delivered by Mr. Tenney before the Society of Associated Alumni of Gilmanton Theological Seminary, at its Anniversary in 1845.

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asleep, and sometimes even more so, for the deluded subject, while chasing day-dreams, which the child or the idiot can do as well as he, is apt to imagine, he is accomplishing something, that he is even absorbed in laborious thought, and shall reap its reward ; —a mistake, which he never makes concerning the phantoms of the night. That alone is meditation, in which the awakened powers of the mind are directed to objects definitely selected, and are employed in their investigation, under the stern control of the reason and the will. And that is a meditative spirit, which is often engaged in such exercises, which loves frequently to retire within itself, and, in the soul's secret chambers, hold intimate communion with truth.

Let it be observed, that with the meditative spirit, this employment is a *chosen* and *habitual*, not a *forced* and *occasional*, exercise. He, who thinks, only when compelled by his business or the pressure of circumstances, deserves no more to be called *meditative*, than another, to be termed *industrious*, who resorts to labor, only when forced by hunger or the smart of the lash. A man may live an active, business life, and yet not, for one single hour during the whole course of it, set himself seriously to contemplate any other topics, than those presented by his business or other passing events. The preacher may be diligent, and fail not on the Sabbath to enter the pulpit with his two sermons duly prepared, and yet be far from being a meditative man. The Recluse, who is forced into society, is not thereby made social. He may talk for the time as others talk, and seem to sympathize with the throng around ; but still his *heart* is not there, and his spirit breathes not freely till he has hied him to his loved retreat. So he, who retires to the solitude within, only when forced by external pressure, and who leaves that solitude when the pressure is withdrawn, is for all this, only a stranger there, and will expect in vain the rewards of him, to whom such retirement is a daily delight.

With these explanations, let us proceed to consider some reasons, why the possession of such a spirit should characterize the

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minister of the gospel. It will greatly increase his familiarity with the truths, which he is called to teach. I mean not by this a mere verbal familiarity, a readiness to utter certain set forms, and stereotyped phrases, which can be acquired by the minister as by the parrot, with little reflection; but a heart-familiarity, the constant presence of truth in the soul, as an abiding source of thought and emotion. The great value of such an acquisition cannot be questioned. It enables its possessor, in his instructions, not only to speak with readiness and adaptation, but also with peculiar freshness,—a living power, of all things most essential to produce lasting effect. Such an one has always that within him, which, even if circumstances embarrass and memory fail, will give him utterance; and they, who approach him for instruction and consolation, do it with the assurance, that they are not to receive the didactic teachings of one, whom books alone have made wise, but of him, whose own heart hath for itself fully fathomed all their necessities. Such a familiarity, habits of meditation alone, will impart. Past studies, past acquisitions, will not give it. They may greatly facilitate the work of meditation, but will not supply its neglect. We do not draw water from stagnant pools to quench our thirst; we seek the gushing fountain, and knowledge hoarded in other days, will not now warm the heart and quicken the tongue, unless by meditative habits it be kept in perennial freshness.

I would again remark, the cultivation of this spirit is an essential requisite to deepen knowledge of divine things. Progress in this knowledge, the minister should ever be making. He owes it to himself, to the church, and to God. To "grow in wisdom" is an oft repeated command, binding on him as on all. He is to feed the flock of God, and to do it, his own soul must be replenished with heavenly stores. Whence are these supplies to be drawn, but from the depths of holy meditation? Is it answered, the Bible is his treasury, and this will suffice? But how, I ask, is this to be comprehended? This book, he is not merely

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to read but to expound. He is the steward of God's mysteries, and his own soul must fathom, ere he can reveal to others, those hidden deeps.

We do not undervalue the Bible, nor the writings of the wise and good, when we assert, that the mere reading of them will not secure growth in knowledge. Momentary contact is not sufficient. Truth must penetrate, in order to illumine, the soul. In hours of quiet thoughtfulness, it must be recalled and pondered, and all its various aspects and relations repeatedly surveyed. It is for him alone, who, with unwearied search, explores the *penetralia* of truth, that the vail is withdrawn, and then, in her full-orbed radiance, she stands revealed. That truth may act upon the mind, the mind must act upon the truth, and the reaction will be exactly proportioned to the intensity of action.

Healthy vegetation depends on certain conditions. A proper temperature and genial soil are as essential in the production of the crop, as the sowing of the seed. So is it with knowledge. And as well may you look for a harvest of grain upon an iceberg, as one of wisdom in the soul, where meditation does not cherish and vivify the seeds of truth.

The connection between the preacher's growth in knowledge, and his acceptableness in his ministrations, deserves a passing consideration. Many a one enters the sacred office with a mind well furnished by previous study, and with an extensive knowledge of sacred truth. His labors are highly acceptable, and, for a time, he is considered, by the people of his charge, as one rich in wisdom, and a faithful guide in the path of life, and he is led to expect he shall live and die, in full possession of their confidence and affection. Alas, the disappointment! Soon intelligence comes to his ears startling as the thunder clap, that disaffection exists, and his teachings are deemed uninteresting and uninstructive.

Now, making all due allowance for the fickleness or fastidiousness of his auditory, may not one cause of this change be found

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in the minister's own neglect to grow in knowledge? Instructions once gladly received, he supposed would continue to please, if presented with equal clearness and force, and he was satisfied with those attainments, which seemed to satisfy others. He forgot, that no perfection of knowledge attainable here, precludes the necessity of increase, and that the teacher, who advances not beyond himself, who gains not fresh and enlarged views of truths that are old, will tire even by uniformity of excellence.

In connection with the preceding advantages, should be mentioned growth in personal holiness. This is pre-eminently dependent on the cultivation of a meditative spirit. It is by the truth of God, the heart is sanctified, but it is by this truth as known, understood and applied. With all its omnipotence, truth cannot move the heart it does not enter. It may shine around us with noon-day brightness, but, if we take it not home to our bosoms, we are in darkness still. The ambassador of Christ should not therefore suppose, because truth is his message, and the exposition of it, his employment, that he will necessarily become eminent in holiness. Sad as is the fact, his hands may handle the bread of life, while his soul within him is famished. His only safeguard against this danger, lies in the constant exercise of prayerful meditation. By this alone can he know himself —the state of his heart, his secret sins, his wanderings, his weakness, his manifold necessities. Knowledge is the basis of all growth in holiness.

Thus alone can he acquire and retain those deep convictions of the vanity of the world, the emptiness of its pleasures, its numberless wiles, which will constrain him to watch, and pray that he enter not into temptation. Thus alone can he comprehend time and eternity, weigh their respective claims and see the one, a drop, the other, ocean's fathomless abyss. Thus alone can God himself be known, his glory be unveiled, through beholding which, kindred glory is impressed on the believing spirit. The great truths of man's spiritual being, we may theoretically know,

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and be able to teach them to others, but if we are not wont daily to revolve them ourselves, and with direct reference to our own state and wants, they will not sanctify our hearts. The power of the world to come, vast and infinite as it is, is all in vain, when the attention is constantly engrossed by things present and seen.

Is it objected, that it is the Spirit that sanctifies, and that we are limiting divine power; but how does this blessed Agent fulfill his office? Does not the Bible declare, and the experience of every Christian testify, that it is in *connection* with the truth, that it is by and through the truth, his gracious power is for the most part exerted? Would Christ's ambassador, therefore, be filled with his Spirit, his word must also abide in him; yes, *abide* in him, not be occasionally recalled and occasionally considered, but when he sitteth in the house, and when he walketh by the way, and when he lieth down, and when he riseth up, be kept in living remembrance. Then it is that, according to the Savior's promise, it becomes to him spirit and life.

The same is true of faith, on whose powerful agency, the Bible represents purity of heart and life to be so closely dependent. Faith does not work without an object. If knowledge of truth exist not in the mind, there can be no faith there. It gives energy and sanctifying power to this knowledge, but never creates it. That faith may be in lively exercise, the mind must be diligently employed in collecting materials, upon which it may be exercised. To be strong in faith and averse to meditation, is a solecism, the world has not yet beheld, and never will behold, while the laws, by which God governs the human mind, remain unchanged.

This spirit is the soul of eloquence. True eloquence is not the gift of chance, nor the product of uncertain, accidental causes. It always has, in the human soul, fixed and substantial prerequisites, and he who would excel in the divine art of making others' wills obedient to his own, should not be ignorant of its principles. The most essential of these are clear and familiar knowl-

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edge, combined with deep emotion. He, who would speak conviction to men's minds, must speak of that which he does know, and he, who would awaken emotion in men's hearts, must speak of that which he does feel.

> Si vis me flere, dolendum est
> Primum ipsi tibi.

Would you wish me to weep, your own tears must first flow, says the ancient master.

Of all subjects this is true, but especially so with the preacher's sacred theme. He has to address the darkened understanding, the seared conscience, the hardened heart, and shall he expect, with the powerless engines of barren conjecture and cold declamation, to penetrate such barriers? As well might he address the sleeping dead. Why were not holy angels sent to preach the gospel, and why was fallen man commissioned? Is it not one reason, that the blood-bought soul alone could fitly speak a Savior's love? That Gabriel, with all his high intelligence, could not know, could not feel, and therefore could not speak of sin's dreadful bondage, of God's infinite compassion, as he who had himself experienced the curse of the one, and the blessedness of the other? But, would ministers speak upon these things as they may, as God demands they should, let them remember Paul's injunction to Timothy, "Meditate upon these things, give thyself wholly to them." Trust not to former knowledge. The manna of past experience will putrify if hoarded. Present convictions, present emotions—the offspring of present meditation, are the prompters of melting utterance. "While I was musing," says the Psalmist, "the fire burned; then spake I with my tongue." So has it ever since been. No other fuel will feed the inward fire; no other fire move the silent tongue.

The effect of meditation, when thus diligently practised is not a matter of uncertainty. God has given his truth power to move men's souls. The cause is adequate to the effect—the effect

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must follow the cause. You may complain of coldness of temperament, of deficiency in natural gifts; but you have within you a human soul. God's truth is within your reach. Grasp it, take it home to your bosoms, hold it there with an ever tightening pressure, and see what becomes of your icy frigidity, your stammering utterance. It is not to torrid climes, the effect of volcanic power is limited. It spouts the burning lava as well amid the glaciers of Iceland, as on the sunny plains of Mexico. And no minister of Christ, however torpid his sensibilities, can revolve his message, as he should revolve it, without its proving to him what it did to the Prophet, "as a burning fire shut up in his bones till he is weary with forbearing."

As a concluding reason, I would name the importance of a meditative spirit as a spring of action. Many, indeed, consider a meditative and an active spirit, as inconsistent with each other, and that the cultivation of the former weakens the latter. This erroneous impression has probably arisen from that confounding of meditation with reverie, of which we have spoken. But if meditation be what we have defined it—the conscious, awakened mind, silently and intently communing with truth, there can be no greater error than to mistake for it that lethargic stupor, which has usurped its name. To think thus, implies activity, is itself activity of the highest order, and every outward enterprise of interest and moment must have from this its source and impulse. Fancy, pleasure and passion often move us powerfully, and promise great results; but their influence is uncertain and transient, and whatever depends upon them, must necessarily be of the same nature.

The completion of every noble project for God's glory or man's good, lies far from the beginning, and never will be reached, unless something, far different from the effervesence of momentary impulse, urge onward. Truth alone is ever the same. Her principles are eternal, her power unchangeable; and he, who hath searched out her deep foundations, and planted there

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immoveably, his foot, is the only man, who is prepared to do aught, which will really advance her interests. The reason we have so many visionary schemes, so much bustling pretension, now vexing and deluding the world, is that their authors are strangers in the school of meditation. They know nothing of their own hearts, nothing of the nature and wants of man, nothing of the appropriate remedies, by which the varied evils of his social state are reached and cured. Fill the world with these reformers, and with all their noisy activity, what is it benefitted? Can the fair temple of truth be reared by such unconsecrated hands? Are ignorance and folly competent leaders, when the mighty bulwarks of error are to be stormed? Who have been the men, where mighty moral energy has roused slumbering nations, and made after ages own them as benefactors? Uniformly those, who have come forth to their work from the solitude of deep meditation, who, by constant and absorbing communion, have not so much become possessed of, as possessed by, the truth; by whose inspiration they have had souls to dare, and hands to execute, deeds, at which the world stands astonished. Read the "Confessions of Augustine," learn the habits of intense contemplation which characterized Luther, Bunyan, Baxter and our own Edwards, and you will discover how it was these men of might girded themselves with such resistless strength. Why towers the giant oak to the skies, defying tempest and thunderbolt? Because in silence and in darkness, it hath by its strong roots and ten thousands fibres, with wide and deep embrace, grasped the firm foundations of the earth beneath. On this point we frequently misjudge. Much everywhere needs to be done. Loud calls summon us to the scenes of active life. We hastily obey, and, leaving our retirement, soon find ourselves so busily employed, that to revisit it seems impossible, and we postpone meditation to some future hoped for leisure. This leisure, like the horizon, flies ever before us, and we toil on until our hands become weary, our hearts dry within us, and our most

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strenuous exertions, like water poured upon the desert. In this state, a gloomy despondency steals over the mind, and we almost complain, that while engaged in God's service we should be left so deserted and unblessed. But what wonder;—the day of miracles is past. Can we expect the streams to flow on, when the fountains are cut off? Can we expect inward strength, when we neglect the only means, by which God has ordained it? The spirit like the body must receive its appropriate food. Excessive toil increases, rather than diminishes, this necessity. To preach the truth, to labor for it, is not to feed upon it. Its power and quickening influence can be felt within us, only by constant and self-applying meditation, and never let us deem that time lost or mis-spent, in which we retire, even from the best of causes, to seek refreshment at the secret springs of strength and consolation. Our divine Master could certainly far better than we, dispense with such succor, and yet we find him preceding his ministry by forty days retirement in the wilderness, and, in the midst of his multiplied labors, ever and anon withdrawing to the desert and his loved Gethsemane.

Such are some of the considerations, that should incite us to cultivate a meditative spirit. Its claims could not well be stronger. Our own inward life, our success as ministers of the gospel, our efficiency in every department of Christian enterprise—all these we have seen depend upon it. As we value these momentous results, such should ever be our zeal and diligence in cherishing that, from which they spring. But were these reasons less numerous and weighty, we certainly should not lack incentives to this employment. Man was formed for contemplation. This is his distinguishing, glorious prerogative, his stamp of divinity, and he has been placed, where he may have full scope for its most vigorous exercise. Exhaustless themes lie within, around, above, beneath. Truth's sacred treasures, not only in the word, but through all the works of God everywhere, invite and reward his search. He who hath graciously styled himself the Father of our *spirits*,

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while so abundantly providing for the body, hath not forgotten *them*, or limited them to the husks on which our baser nature feeds; no, he has prepared for them a birth-right blessing, food immortal, and spiritual like themselves, truth's eternal feast. It is meditation which opens the golden door and introduces to the banquet. What bidden guest will refuse to enter?

BIOGRAPHICAL NOTICE OF THE EARL OF DARTMOUTH.

[This is the nobleman, after whom Dartmouth College received its name. The following account of him was written and published, in the London Magazine for October, 1780, while his lordship was living.]

William Legge, Earl of Dartmouth, Viscount Lewisham, and Baron Dartmouth, succeeded to the titles and estates of his grandfather William, the last earl, who died on the 15th of December, 1750; the father of the present Earl, George Lord Viscount Lewisham, dying many years before his father.

This noble family is descended from *Signor de Lega*, an Italian nobleman, who flourished in Italy towards the close of the thirteenth century. It is uncertain when the founder of the English family first settled in England; but as early as the year 1346, Thomas Legge, one of the ancestors, was Lord Mayor of London; and in 1353, was re-elected, and served in that high office, a second time. The residence of this gentleman in the country, was upon an estate called Legge's Place, near Tunbridge, in Kent. The first of the family, raised to the dignity of a peer, was Admiral Legge, great-grandfather to the present earl, who is the third peer. The admiral was created a peer by Charles II. on the 2nd of December, 1682, by the style and title of Baron Dartmouth, of Dartmouth in Devonshire, and in the spring following, he was appointed commander-in-chief of a powerful fleet sent to demolish Tangiers, on the coast of Africa, which service he effectually performed. In the reign of James II. he was in high favour; being made Master of the Horse, General of the Ordinance, Constable of the Tower, and admiral of the fleet intended to intercept the Dutch fleet, that conveyed the Prince of Orange to England; but the wind being contrary, he could not come up with the Dutch fleet, and the prince with his forces was safely landat Torbay. Some historians have asserted, that Lord Dartmouth, knowing that most of his officers secretly favored the cause of the Prince of

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Orange, neglected his duty; but the famous Dr. Burnet, afterwards Bishop of Salisbury, who was chaplain to the Prince of Orange, and on board his fleet, declares, that the Dutch fleet was so land-locked, that the gale had no effect upon it, while the English fleet was unable to keep the sea, and obliged to run into harbour for safety. It is likewise evident, that his lordship was considered by King William as a man zealously attached to James II., for as soon as the Revolution was accomplished, he was deprived of all his employments, and committed to the Tower, where he died on the 25th of October, 1698. His son was created Earl of Dartmouth, and Viscount Lewisham, by Queen Anne, on the 5th of September, 1711. The present Earl, his grandson, was born about the year 1730. His lordship received the first rudiments of education from the Rev. Mr. Fountaine, master of the academy at Marybone; from which place he was removed to Westminster school, and at a proper age was sent to one of the universities; but we are ignorant which of them had the honour of completing his education.

In 1755, his lordship married the sole daughter and heiress of the late Sir Charles Gunter Nicholl, Knight of the Bath, by whom he had issue, George Lord Viscount Lewisham, member in the last and the present parliament for Plymouth, and four other sons.

In 1757, his lordship was chosen Recorder of Litchfield; from this period to the year 1755, his attachment to letters, and to the endearments of domestic life, together with a pious turn of mind, seemed to have secluded him from the bustle of public life. When he was occasionally noticed, it was as an amiable private character, from principle favouring the sect of Methodists, to whom he has been a bountiful patron, and has built a chapel for his own use, and those of the neighborhood, who are of the same persuasion, at his seat on Blackheath.

When his late Royal Highness the Duke of Cumberland was sent for, and consulted by his majesty about forming an administration, the Marquis of Rockingham, who was placed at the head of it, recommended Lord Dartmouth as a nobleman of great integrity, and a firm friend of the Constitution, to the very honorable office of First Lord of the Board of Trade and Plantations. His lordship at this time, it is said, broke through his own inclinations for a private life to oblige his noble friend, and accepted the office, to which he was appointed on the 20th of July, 1765, and was at the same time sworn in one of the Lords of the Privy-council. In this station he continued only till the month of August, 1766, when that short-lived administration was dismissed, and we do not find him in any employment again till the month of August, 1772, when his lordship became a member of the present administration, by

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accepting the important office of Secretary of State for the colonies, and First Lord of Trade, the two offices being united for him, though they had been separately disposed of before, as they have been since.

Lord Dartmouth is the only nobleman in the Rockingham administration, who has joined the present ministry, and perhaps no greater proof can be given of the high value that is set upon his integrity, candour, and moderation. While there was any prospect left of reconciliation with the colonies, his lordship filled his office with reputation, and seemed to give entire satisfaction to the ruling powers in the cabinet; but soon after coercive measures were resolved upon, it was thought his lordship's natural disposition was too timid, too cautious, and too humane, for the active exertions of an offensive war against an unfortunate, deluded part of his fellow subjects. As all the hostile proceedings were to originate in the House of Commons, it was likewise more politic, that the minister of the colony department, who was to ask for large supplies of land forces, and other aids, for carrying on this war, should be a member of that House, and a man possessed of an uncommon share of fortitude. In this situation of affairs, the minister had not a second choice to make; Lord George Germaine was the only man in either House whose undaunted resolution, and political abilities qualified him pre-eminently for this most responsible post, which must either transmit his name and character with glory or infamy, to ages yet unborn.

On the 10th of November, 1775, Lord George Germaine was nominated Secretary of State for the colonies, and Lord Dartmouth succeeded to the no less honorable office of Lord Privy-Seal, on the resignation of the Duke of Grafton, who did not approve of the measures then carrying on against America. No office in the gift of government could be more suitable to his lordship's turn of mind, or in which he could be so useful to his king and country, and for these reasons we wish he may hold it for life, and never consent to those courtly arrangements, which, by chopping and changing, to accommodate the heads of parties, throw men out of places for which they are peculiarly qualified, to place them in others for which they are totally unqualified. In his lordship's present station, his learning, his acknowledged candour, his immaculate integrity, and above all, his persuasive coolness and moderation, will allay the heat of warmer tempers in council, conciliate jarring interests, and gently introduce harmony, unanimity, and clemency.

In his parliamentary capacity, his present office likewise enables him to be peculiarly serviceable. Not being a principal conductor of the American war, he is no longer a conspicuous mark for the whole artillery of opposition, and he has a fair opportunity to check the intemper-

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ance of party zeal, by his mild, concise, rational animadversions on some of their declamations. His lordship speaks but seldom, but when he does, it is with such clearness and precision, and such a mixture of modesty, with conscious dignity, that he commands attention and respect. We have observed him, covering his opponents with confusion, by exposing the futility of their arguments, and the indignity of amusing the House of Peers with prolix digressions from the subject of debate, which would not be permitted to school-boys. Indeed if every member of parliament was to keep close to his subject, and not waste the time in unmanly personal abuse, nor in a display of fruitless, unapplicable oratory—mere inundations of empty sounds—the debates would be greatly contracted, and the national business transacted in half the time. In a word, Lord Dartmouth is a model for chaste, sensible speakers, who are masters of their subject, and are convinced, that honest truth, plain matter of fact, and sound argument, require little or no aid from the flowers of oratory.

His lordship in his person is rather above the middle stature; his countenance indicates a benevolent mind, and a serenity of temper which few attain. He has a juvenile appearance, uncommon to a man of his years, in which may be traced the comeliness of his youth; he is easy of access; affable, and polite in his demeanor; and a strict observer of his word."

The following Notice of the Earl of Dartmouth, as a Patron of Dartmouth College, is taken from the Dartmouth, a Periodical conducted by students of the College.

"When in 1766—7 the Rev. Messrs. Whitaker and Occom, the latter an Indian convert and preacher, were commissioned to solicit funds in England, for Moor's Indian Charity School, which had been set up by Dr. Eleazar Wheelock, in Lebanon, Connecticut, the Earl of Dartmouth, with characteristic liberality, gave them his active support and co-operation. He commended their enterprise to the Royal Family, Nobility, and others; and, through his patronage, about £7000 were collected. A Board of Trustees was constituted, under his Presidency, to receive the monies thus obtained, for the use of the Institution, and engage in its behalf "the benevolent and charitable of all denominations in the kingdom." About £2000 were also collected in Scotland. Through this munificence Dr. Wheelock was enabled to enlarge the plan of his Institution, and give it a location more favorable to its contemplated objects. It was soon removed to Hanover; obtained a royal charter, as *Dartmouth College*, in 1769; and continued to enjoy the favor of its distinguished

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patrons in Great Britain, till the interruption of friendly relations by the war of the Revolution.

A full-length portrait of this excellent nobleman, from an original by Sir Joshua Reynolds, adorns the gallery of the College. It was received in 1829, a compliment from the present Earl, a grandson of the Patron, and is an additional memorial of the liberality of this distinguished family; whose name, it is hoped, will never be dishonored by the Institution which bears it; and which, in its whole history, has well illustrated the sentiment of the family motto, GAUDET TENTAMINE VIRTUS.

SKETCHES OF ALUMNI OF DARTMOUTH COLLEGE.

Dartmouth College received its Charter, Dec. 13th, 1769, and its first Commencement was celebrated, Aug. 28th, 1771. At this time, four individuals, Levi Frisbie, Samuel Gray, Sylvanus Ripley and John Wheelock received the degree of Bachelor of Arts. As there was not a quorum of the Trustees of the College present on the occasion, a copy of the following Document was given to each of them, instead of a regular Diploma:

"Dartmouth College in Hanover, in the Province of New-Hampshire, August 28, A. D. 1771.

We, the Subscribers, being the only Trustees of Dartmouth College convened, do hereby certify, that we were present this day at the probationary act performed by Levi Frisbie, Samuel Gray, Sylvanus Ripley and John Wheelock, students in said College, and we do adjudge and declare, that the said Levi Frisbie, Samuel Gray, Sylvanus Ripley and John Wheelock are fully and sufficiently qualified to be admitted to the degree of Bachelor of Arts; and it is our unanimous vote, that a Diploma of such degree be perfected and presented to each of the said Levi Frisbie, Samuel Gray, Sylvanus Ripley and John Wheelock, at the first sufficient meeting of the Trustees after this date.

J. Wentworth,
Eleazar Wheelock, *President*,
George Jaffrey,
D. Peirce,
Peter Gilman,
Benjamin Pomeroy."

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A brief Notice of each of the above graduates will be here inserted.

Levi Frisbie, M. A., the first graduate named on the Catalogue of Dartmouth College, was the son of Elisha Frisbie of Branford, Ct. and was born in April, 1748. In 1767, possessing the character of a pious young man of promising talents, he was placed under the Rev. Dr. Eleazar Wheelock, with a special view to prepare for the missionary service. His studies even at school were directed to this work, partly at Lebanon, which was the place of the residence of his patron, and partly at Bethlem, with Rev. Dr. Bellamy. He entered Yale College, where he continued more than three years; but finished his studies at Dartmouth College, and was graduated in the first class in 1771. May 21st, 1772, he and David McClure were ordained as missionaries to the Indians at Muskingum, and in June, 1772, he and Mr. McClure set out on a mission to the Delaware Indians west of the Ohio, and returned in October, 1773. An abstract of his Journal of the mission, is annexed to the Rev. Dr. Wheelock's Continuation of the Narrative of the Indian Charity School, printed at Hartford in 1773. Having extended his labors to different parts of the country and into Canada, the convulsed state of public affairs, being the time of the Revolutionary war, induced him to abandon his enterprise. He was installed, Feb. 7th, 1776, as the successor of the Rev. Nathaniel Rogers at Ipswich, Ms., and after a ministry of thirty years, he died Feb. 25th, 1806 in the 58th year of his age. He was a faithful, evangelical preacher, whose labors, at different periods, it pleased God to render eminently useful, especially between the years 1798 and 1801. His discerning mind was strengthened by a close application to study and was furnished with the most useful knowledge; and all his acquisitions were consecrated to moral and religious purposes. Mr. Frisbie's life displayed the meekness, humility and benevolence of the Christian, and he was highly respected and esteemed by all who knew him. His son Levi was professor of the Latin Language, and afterwards of Natural Theology, Moral Philosophy and Civil Polity at Harvard College.

Mr. Frisbie's first wife Zeruiah, daughter of Capt. Samuel Sprague of Lebanon, Ct. died Aug. 21st, 1778, aged 31 years. His second wife Mehetable, daughter of Rev. Moses Hale, whom

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he married June 1st, 1780, died April 6th, 1828, aged 76. His children were Mary, Sarah, Levi, Nathaniel, and Mehetable.

Mr. Frisbie published an oration on peace, 1783; an oration at the interment of the Rev. Moses Parsons of Byfield, father of Judge Parsons, 1784; two sermons on a day of public fasting; a thanksgiving sermon; a eulogy on Washington, 1800; a sermon before the Society for Propagating the Gospel among the American Indians, 1804; an address in poetry to Gov. John Wentworth, on the grant of a Charter to Dartmouth College; and also a poem on the Founding of the College; both of which were written in his senior year and the latter has been published. *Memoir of Dr. E. Wheelock, and his Narratives, Allen's Biog. Dict., Am. Quar. Register, Vol. IV. pg* 45.

Samuel Gray, M. A. was the son of Samuel Gray, Esq. of Windham, Ct. and was born at Windham, June 21st, 1751, old style. His mother was Lydia Dyer, the daughter of Col. Thomas Dyer, and sister of Hon. Eliphalet Dyer, Chief Justice of the Supreme Court of Connecticut. His grandfather was Dr. Ebenezer Gray, whose wife was Mary Gardner of the Isle of Wight. Dr. Gray's father was Samuel Gray, and was born in Dorsetshire, England, 1657. His wife was Susannah Langdon of Plymouth, England. They removed to this country about 1680, and settled in Boston. The subject of this notice graduated at Dartmouth College in the first class, and was one of the number that removed with the Institution from Lebanon Crank, now Columbia, Ct. to Hanover, N. H. After graduating, he taught Moor's School for a short time, and then returned to Windham, and began the study of law. At the commencement of the Revolutionary War, he entered the army in the Commissary Department as assistant to Col. Joseph Trumbull, who was the first Commissary General, and continued in this service until the decease of Col. Trumbull in August, 1777, when he received from Congress the commission of Deputy Commissary General of issues for the Eastern Department, which included New England and New York, under which commission he served about five years, until near the close of the war. In July, 1788, he married Charlotte Elderkin, the daughter of Col. Elderkin of Windham.

In August, 1787, on the decease of his father, who had been clerk, he was appointed Clerk of the County and Superior Courts, in the county of Windham and held the office of clerk

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of the county court till 1818, and of the Superior Court till 1825. The duties of Clerk of the Superior Court he regularly performed even to the age of 75.

He had three children, viz. Harriet, who married Oliver C. Grosvenor of Rome, N. Y. a graduate of Yale College and a Teacher. Mary who married Samuel H. Byrne, a merchant of Windham, and Thomas who graduated at Yale College in 1815, and now resides at Windham and is a member of the bar. Mr. Gray attended the commencement at Dartmouth College in 1827, and deceased Dec. 13th, 1836, in the 86th year of his age. He received a pension from the government of $600, per annum from 1832, till he died. *Manuscript Letters.*

Sylvanus Ripley, M. A., was graduated at Dartmouth College in the first class. Immediately upon receiving his degree, he studied divinity with President Wheelock. Soon after he commenced preaching, and was ordained as a missionary. Returning from a mission to the Indian tribes in Canada, September 21st, 1772, "he brought with him eight youths from the Cahgnawaga, and two from the Loretto tribe of Indians," to receive an education at Moor's Indian Charity School, of which he was Preceptor from 1772 to 1779. He was also Tutor in the College from 1772 to 1782, when he was appointed the first Professor of Divinity. He succeeded President Wheelock in the pastoral care, and regularly preached to the students of the College and School and the inhabitants of the Plain on the Sabbath, and delivered to the students lectures on Theology and various other branches. He was an eloquent and popular speaker, pleasant in his voice, and winning in his manner, very amiable in his temperament and address; but not particularly distinguished for his native talents or literary attainments. In person he was tall, slender, and pallid, yet good looking. He was appointed a Trustee of the College in 1775, and remained in office until his decease which occurred at the age of 37 in the winter of 1787, in a very sudden and affecting manner, in the vigor of life in the midst of extensive usefulness. He went on the Sabbath to preach in the east part of Hanover, and on his return in the evening with a student, who was driving the horse, the sleigh struck a log, and Mr. Ripley was thrown out of it. His head came so violently against the end of the log that it broke his scull, and immediately destroyed life. Prof. John Smith preached a funeral sermon on the occasion. His widow

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Abigail, daughter of President Eleazar Wheelock, died at Fryeburg, Me., April, 1818. His daughter, the wife of Hon. Judah Dana, late Senator in Congress died also at Fryeburg, where she lived. His son Gen. Eleazar Wheelock Ripley, graduated at Dartmouth College in 1800, entered the army in the war of 1812, and distinguished himself as an officer on the Canadian frontier. He was elected a representative to Congress from the state of Louisiana, and died at West Feliciana, where he resided. His other son Gen. James Wheelock Ripley lived in Maine, and was collecter at the port of Passamaquody. *Pres. Allen's Biog. Dict.. Manuscript Letter.*

John Wheelock, LL. D., son of Rev. Eleazar Wheelock, D. D. first President of Dartmouth College, was born at Lebanon, Ct. Jan. 28th, 1754. He entered Yale College while a youth and remained there until his venerable father removed to Hanover, when his relation was transferred to the College in that place. He graduated in the first class in 1771. The next year he was appointed Tutor in the College, and continued in office until the beginning of the Revolutionary War. In 1775, when he was scarcely twenty one years of age, he was elected a member of the Provincial Congress which sat at Exeter. In the spring of 1777, he received the commission of Major in the service of New York; and in November following, he was appointed a Lieut. Colonel in the continental army, and attached to the regiment of Col. Bedel. In 1778, he marched a detachment from Coos to Albany. By direction of Gen. Starke, he conducted an expedition into the Indian country. At the request of Gen. Gates, he entered his family, and continued with him until 1779, when by the death of his father he was called to succeed him in the presidency at the age of 25. His associates in the care of the College were professors Woodward, Ripley and Smith. To promote the interests of the College, the Trustees in 1782, resolved to send him to Europe. With letters from General Washington, Governors Trumbull and Livingston, and others he sailed from Boston, Jan. 3rd, 1783, and visited France, Holland and England, procuring donations for the College in money and books. On his return in the brigantine, Peace and Plenty, he left Halifax, Dec. 29th, and, in the morning of January 2nd, 1784, was shipwrecked on the sand bars of Cape Cod, losing all that he had obtained for the College and narrowly escaping with his life. The Institution was, however, benefitted by the President's visit

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to Europe, as he was better prepared to discharge the responsible duties devolving upon him, than he otherwise would have been; for he had an opportunity to form many important acquaintances, to examine the literary Institutions of the old countries, and to ascertain their methods of instruction and government. President Wheelock was thirty-six years in office, a longer time than any President in any College in the country had officiated. During this period he performed the duties of an Instructor faithfully and to general acceptation. He was popular as a President, and very uniformly gained the cordial attachment of those under his care, for he possessed many excellent qualities as a presiding officer. He was ardently attached to the interests of the College, and under his administration it greatly flourished. "His favorite subjects of investigation were intellectual philosophy, ethics, politics and history." "In the College he performed multiplied laborious duties. In addition to the cares of the government, and the stated religious offices of the chapel, morning and evening, he attended the daily recitations and exercises allotted to the Senior Class. To the labors of President, he added those of Professor, and for many years delivered two public Lectures in a week on Theology, History and the Prophecies. These evinced at once the extent of his learning, the diversified powers of his intellect, and the irresistable force and pathos of his eloquence." In his Lectures, "he never made use of any manuscript, yet he was not embarrassed, very seldom hesitated for a word, or uttered an imperfect sentence."

In person President Wheelock was rather above mediocrity in height, stooping in posture as he advanced in age, thin favored, had light complexion, blue eyes and aquiline nose, brown hair in a cue behind and parted before, was very polite in manners, neat in personal appearance, but not handsome. He always wore small clothes, and a triangular hat till within a few years of his death. He was evidently a man of talents and learning, and a great historian, but not a close reasoner, nor an accurate scholar. At times he was eloquent in his remarks, but they were frequently desultory and not much connected. He was a member of the Massachusetts and New York Historical Societies, also of the American Antiquarian Society.

An unfortunate difficulty between the President and the Trustees of the College, occurred towards the latter part of his life,

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which resulted in his removal from office in 1815. From this time, his health gradually declined till April 4th, 1817, when he deceased, aged 63 years. His widow, Maria, the daughter of Gov. Suhm of St. Thomas, died Feb. 16th, 1824, aged 56. His only child, Maria Malleville, wife of the Rev. William Allen, D. D. late President of Bowdoin College, died at Brunswick, Me. June 3rd, 1828, aged 40 years.

When he received his master's degree, he delivered an Essay on the Beauties and Excellencies of Painting, Music and Poetry, which was published. He prepared for the press a large Historical Work, proposals for the publication of which were once issued by a Boston bookseller; but the work is still in manuscript. He published a Eulogy on Professor John Smith, 1809; also Sketches of the History of Dartmouth College, 1816.—*See Dr. Allen's Biog. Dict.; Hon. S. C. Allen's Eulogy.*

THE CLAIMS OF THE GOSPEL UPON YOUNG MEN.

By the Rev. Cyrus Mann.

[*Continued from page* 76.]

2. The religion of the Gospel is worthy the reception of young men, for it delivers from sordid selfishness, and inspires universal benevolence. That is a mean spirit which cares only for self, which drudges through life only for its own gratification and aggrandizement. Selfishness shuts up the tenderest sensibilities, and noblest aspirings of which a mortal is susceptible. Is not that a contracted soul which can jostle through the multitudes of fellow-travellers to the grave, and feel for none of their woes and sufferings? Is not he a groveling creature, who can be content to feed himself, while others are famishing, who is willing to raise himself on the ruins of the fallen and crushed, who can see nothing in the great community of immortal beings, demanding his solicitude, beyond the narrow circle of his own personal necessities, or the few relatives who are a part of himself? Selfishness is a low and sordid principle, and yet it reigns in full power in every unrenewed heart. It is the chief element in the constitution of our apostate race. It is the main spring of a depraved nature and actuates every one who has not imbibed the spirit of the gospel. How many spend all their lives under its con-

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troling influence, and go down to death, without having felt one desire for the general good, or the diffusion of universal holiness and happiness. The Gospel breaks up this contracted, criminal love of self, throws open the doors of the heart, and expands the soul in pure affection for a lost race. The subject of renewing grace rises to new life and hope, and benevolent desires gush forth into action, like streams from the smitten rock. And is not that religion worthy of reception, which imparts the luxury of doing good, which teaches to act in view of the amazing results, pending upon our present existence ?

The young man possessed of piety begins to contemplate in its true light the interests of a dying world, involved in his future character and conduct. He sees his influence extending onward down the current of time, spreading wider with each successive generation, affecting myriads of the great brotherhood of mankind, and doing something to decide their destiny for the boundless periods of eternity. The sun-light of another world will reveal the " finger-marks" he makes on the minds around him, " in their *primary formations*, and in all the successive strata of thought and life." He begins to estimate aright the relations in which he stands to a world of immortal beings, to God the Judge of all, to a universe of intelligences, formed for the high and exalted purpose of loving and adoring their Creator. He sees himself standing as it were in a vast amphitheatre, surrounded by a great cloud of witnesses who are beholding him from every part of creation. He finds, that he is running a race, not to win the idle breath of human applause, or wreath his brow with fading laurel ; but to acquire a crown of unfading glory, to secure the plaudit of the King Eternal, the approbation of pure and exalted spirits, and a seat in the mansions of everlasting bliss.

He is fired with a holy ardor to do right, to employ every power and faculty he possesses to the highest and best purpose, to benefit to the utmost his fellow-travellers to eternity, and carry along with him the greatest number possible up to the abodes of the blessed. He looks abroad upon the earth, and sees the crisis at hand in the great moral conflict between sin and holiness, between the Son of God and the prince of darkness. He throws himself and all he possesses into the scale of truth. He takes his stand on the Lord's side, and contends manfully for the faith once delivered to the saints. His influence is felt for good in every circle he enters, in every relation he sustains. He listens to the cries that come from distant quarters of the globe, summoning the people of God to relieve the destitute, to disseminate the light of truth, and save the millions who are perishing for lack of vision. He disperses abroad, and scatters the "dew drops of charity" over the earth. The

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benefits conferred will tell upon the moral condition of the world, until time shall be no longer. Is not that religion worth securing, which can thus raise its possessor from a low and groveling selfishness, inspire him with a God-like benevolence, and render him a benefactor to the human family? For the want of it, thousands have lived only to spread around them the contagion of an evil example, to corrupt and destroy the souls of men. In the close of their career, the retrospection of the past has filled them with horror. The prospect of the future overwhelms them with despair. "Laden with many and grievous sins I tremble," said William the Conqueror, as death approached,—"I can by no means number the evils I have done these sixty years, for which I am now constrained, without stay, to render an account to the just Judge." Young man, is this the end which you covet, and for which you would prepare yourself? If not, remember that God alone is the only satisfying portion of the soul. Learn to live to his glory, and be in readiness for an immortal state.

3. The Gospel lays imperious claims upon young men, from its power to adorn and exalt the human character. Who is there, who does not desire a reputation unsullied, a character distinguished for the highest and most commendable qualities? How much of life is spent in acquiring those accomplishments which are esteemed in the community. They are accounted an essential part of education. It is deemed an honor to possess a talented and cultivated mind, an ease and dignity of manners, an acquaintance with the proprieties of social intercourse. It is commendable to be skilled in the useful arts and professions, to excel in the business and employments in which we are engaged. But how insignificant are these accomplishments, compared to those which piety confers. The ornament of a meek and quiet spirit, is, in the sight of God, of great price. Holy affections, a heart submissive to the divine will, a life devoted to God and conformed to his law, constitute immeasurably the highest ornament in the sight of infinite purity. Every other quality without holiness leaves men, poor and blind, and miserable. Infinite wisdom estimates character according to its real worth. It sees through the outward glare and splendor which so often deceive and captivate the superficial observer, and is satisfied with nothing short of the virtues and the graces which piety alone confers. In these the young nobleman who came to Jesus, inquiring what he must do to inherit eternal life, was utterly deficient. With all his amiableness, he lacked one thing, one essential trait of true excellence. The want of this cast a shade over all his other endowments, rendered them of no account in the sight of God, and sent the young man away exceedingly sorrowful. O how

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many would find in themselves the same destitution, did they but estimate things aright. How many, who pride themselves on their attainments and their prospects, would perceive, that they are wretched and destitute of all which is most desirable and lovely, did they realize their true condition. Were those scenes now before them, which certainly and shortly must open to their view, were the light of eternity poured around them, were they standing before the judgment seat, and examined by the holy and perfect law of God; how quickly would all their seeming excellencies vanish, and how would they appear vile and odious, stained with guilt in every part of their character.

Is the religion of the Gospel beneath your notice and concern? View it in the estimation of holy beings, of the spirits of the just made perfect, of those high and lofty intelligencies who surround the throne above. View it in the estimation of God himself, of Jesus the Mediator of the everlasting covenant, and of the Spirit of all grace. View it as you will view it, when the glories of heaven, the terrors of the judgment, and the quenchless fires of hell, are laid open before you. Place yourself in imagination, where you will soon be in reality, and then tell me, if you are not sadly mistaken in your estimate of the excellence of true piety.

We need not however lift the curtain of the future, to show the value of religion, and its power to adorn and exalt the human character. Who are those, who have shone with the brightest lustre on earth, and whose names are embalmed in the sweetest remembrance of posterity? Upon what trait in a departed friend or parent do you dwell with the fondest recollection? Glancing over his past life, do you not involuntarily fix your thoughts on his deeds of piety, his seasons of devotion, his sacrifices for the honor of God and the salvation of men? Do not these cast a brilliancy over his character, and reflect a light upon the world, dearer to you, and more admired, than any of his other qualities?

"The present condition of the world," it has been said, "might not have been materially different from what it now is, had Alexander never been born, and had Julius Cæsar died in his cradle." Could this with any propriety be said of Moses, or Daniel, or Paul? Has not the condition of the world been essentially changed by the religion they taught, and exhibited in their lives? Compare the life of Bonaparte with that of Washington, and what rendered the latter pre-eminently illustrious? What made the hero of our country, the admiration of posterity and the world? It was his love of justice, his regard for God, his bright ex-

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ample of conformity to the precepts of the Gospel. What most of all endeared the memory of Sir Matthew Hale to one nation, and of Chief Justice Marshall to another? It was their firmness of principle, their veneration for religion. We admire the intellectual attainments of Newton, Addison and Wilberforce, but we most of all admire their piety. This was their crowning excellence, and rendered them worthy of esteem. Let the memory of heroes and statesmen, who have waded through carnage and blood in their career of mad ambition, rot. The just shall be had in everlasting remembrance. Their characters brighten on the page of history through revolving ages.

Communion with God elevates, expands and ennobles the intellect. It is to the mind what gravitation is to the material universe, noiseless but mighty. It raises the soul above the trifles of earth, above its clouds and mists, and binds it to the glorious centre of all good. It lifts the poor out of the dust, and clothes them with honor. It confers additional greatness upon princes and nobles. Who does not regard with higher veneration those judges and magistrates, whose piety has engaged them in pouring the messages of mercy and love into the youthful mind, in Sabbath Schools? Who does not deem it an honor to the present king of Prussia, that, when a young man, he was often in a Bible Class, when his father was at the theatre, and that he declared at his coronation, "it would be his effort to be, not only a just, but a Christian king?" Piety has made him the benefactor of an empire. Under its influence, a system of general education has been established, and the Bible introduced into all the Common Schools throughout his dominions. Religion is not beneath your notice and most anxious concern, young man, whatever your station. It can add new dignity and charms to every condition. "Exalt her and she shall promote thee, she shall bring thee to honor, when thou dost embrace her."

4. Religion claims your immediate attention. Unless you secure this invaluable treasure now, you will soon find yourselves far behind the men of your age. The progress of Christ's kingdom is onward, with a rapidity hitherto unexampled since the days of the Apostles. The purposes of God are being accomplished in bringing a revolted world into allegiance to its Maker. The Prince and Savior is going forth to gather his elect from every nation and people. He is levelling in the dust the mighty obstacles, which guilt and rebellion had thrown up to prevent his universal reign. Already we see the signs of the coming of the Son of man, not to burn the world, and melt down its material structure, but to effect its moral renovation by the power of his Spirit. He is extending

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his conquests in the north and south, the east and west. Tidings are borne on the wings of the wind, not of carnage and blood, filling the land with orphan's tears and widow's sighs; but tidings of redeeming mercy, of sinners subdued and humbled, and rejoicing in God their Savior. The shout of a King is heard in Zion, and rejoicing that the Lord God omnipotent reigneth. This glorious work of emancipating a lost race from the bondage of sin will continue to advance. Multitudes in early life are consecrating themselves to the Redeemer, who bought them with his blood. Enrolled under the Captain of salvation, they are marching on to new triumphs in their warfare with the powers of darkness.

The young men, who do not now engage in the service of Immanuel, will soon be left far behind the spirit of the age, and far behind those who are starting in the bright career of "glory, and honor, and immortality, eternal life." Those who now linger in sin will soon find themselves deserted, and groping in darkness, while others are exulting under the beams of the Sun of Righteousness; will find themselves creeping, like the snail, in the dust of this word's pollutions, while others are soaring upward to the skies. Should they ever come to repentance and find mercy, they will see, that their early associates are too far in advance of them ever to be overtaken. They will have to mourn over a life spent in transgression, like the poor heathen who had murdered their children, before the gospel came to teach them their guilt, and discover how irreparable was their loss. The sinner is murdering his time, talents, and his own soul, and if reclaimed to God in riper years, he can do little else than weep over his former blindness and criminality. The probability is, he will never be reclaimed, but will be deserted of God, and find his doom written, "Behold, ye despisers, and wonder and perish, for I work a work in your day, which ye will not believe." While some awake to everlasting life, to shine as the brightness of the firmament, and as the stars forever and ever; the unbelieving will awake to everlasting shame and contempt, to run the eternal round of ages in the blackness of darkness, with the wrath of God abiding on them. What is the part which the young men of the present day are to take in this amazing alternative? God calls you now to settle this question for yourselves. "Choose ye this day whom ye will serve." He invites you in mercy to come and labor in his vineyard. He offers to honor and bless you, to satisfy the cravings of your immortal nature from his own infinite fulness, to inspire you with a benevolence, which shall urge you on in the delightful paths of holy obedience, to adorn and exalt you

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with the robes of a Savior's righteousness, and communion with the Father of spirits. Will you comply with the invitations of eternal Love? Will you believe on the Lord Jesus, and surrender all your powers to him to be employed in promoting his glory and the world's conversion? If you refuse, the work will progress, urged on by the hand of Omnipotence. God will not be frustrated in his purposes. He will accomplish his unfathomable designs, and crush all the powers of earth and hell who oppose. He is thrusting in the sickle to gather the great harvest of the world, and he will burn the chaff with unquenchable fire.

Amazing responsibilities rest on those, who are now entering upon the stage of action. Consequences are pending, which might fill an angel's mind with solicitude, and employ an angel's powers. It is to be decided, whether this nation shall be filled with the temples and altars of Jehovah; whether the Holy Spirit shall descend with his refreshing, purifying influence throughout the land; whether future millions shall here walk in the light of the Lord, enjoying the blessings of civil and religious liberty: or whether we shall be abandoned to vice and crime, to the guilt of infidelity, to Popish superstition and to slavery, to be scathed with the judgments of Heaven, and made a monument of wrath to warn others, that the people who will not serve God shall be destroyed.

But not this nation alone is concerned. It remains to be seen, whether the vials of wrath are to be poured upon the earth, and its kingdoms made desolate and purified by great judgments, or they are to be won to the obedience of faith in Christ by the gentle influences of sovereign grace, descending like rain upon the mown grass. If the men of this generation will do their duty, and yield to the peaceful reign of Immanuel, his going forth will be as the morning to cheer and bless the world. If they refuse and rebel, they will be destroyed, for the mouth of the Lord hath spoken it; and others will be raised up who will carry out his great designs of redeeming love and mercy. Away then with your prejudices against the religion of the Gospel, and come to participate in the honor and the blessings it confers, by the surrender of your heart to God. Come to share in the efforts and sacrifices to be made in exterminating error, disseminating divine light, and achieving the moral renovation of the world. Come to Jesus to be made strong by the power of his might, wise by the teaching of his Spirit, and to be furnished for every duty, the word of God abiding in you. In view of your fearful responsibilities, of the souls perishing in sin and of the cross, on which

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your redemption was purchased; in view of the approaching judgment, of a future retribution and the crisis of this world's affairs now at hand, awake from slumber, and do what in you lies to hasten the universal reign of Immanuel. "Work while the day lasts, for the night cometh wherein no man can work."

REMINISCENCES OF WAR.

Here are a few of the reminiscences of war, entirely shorn of poetry. They are bloody witnesses, and let them testify. In the periodical butcheries in the human family, the following hecatombs have been offered up to that God of battles which Christians and pagans have worshipped with the same devotion:

Loss of life in the Jewish Wars, - -	25,000,000
By Wars in the time of Sesostris, - -	15,000,000
By those of Semiramis, Cyrus and Alexander,	30,000,000
By Alexander's successors, - - -	20,000,000
Grecian Wars, - - - - -	15,000,000
Wars of the twelve Cæsars, - - -	30,000,000
Roman Wars before Julius Cæsar, - -	60,000,000
Wars of the Roman Empire, Turks and Saracens,	180,000,000
Wars of the Reformation, - - -	30,000,000
Wars of the Middle Ages, and nine crusades,	80,000,000
Tartar and African Wars, - - -	180,000,000
American Indians destroyed by the Spaniards,	12,000,000
Wars of Napoleon, - - - -	6,000,000
	683,000,000

The above is a mere extract from the bloody statistics of glorious war; one chapter in the annals of the violence, crime and misery that have followed in the foot-prints of the GREAT DESTROYER.—*Advocate of Peace.*

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NOTICES OF THE COURTS AND OF THE BAR OF THE COUNTY OF HILLSBOROUGH.

By Samuel D. Bell, Esq.

Hillsborough is one of the five original Counties, into which the Province of New Hampshire, was divided by an Act of the Provincial Legislature, which took effect on the 19th of March, 1771. In 1823, all the towns lying East and North of the towns of Goffstown, Weare and Hillsborough, were separated from the County, and now constitute a part of the County of Merrimack. Pelham which previously was a part of Rockingham, was annexed to this County in Dec. 1824.

The first Court in the County, of which I have found any account, was held at Amherst, in Oct. 1771. The Judges were Matthew Thornton, Chief Justice, Samuel Hobart, John Shepherd, Jr. and Samuel Blodgett, Justices. Stephen Holland was Clerk. The Attornies, whose names appear upon the Docket, were Ebenezer Champney of New Ipswich, Joshua Atherton of Amherst, Nathaniel P. Sargeant of Haverhill, Ms. John Prentice of Londonderry, Samuel Livermore, John Sullivan of Durham, and Mr. Lowell of Boston, Wyseman Claggett of Litchfield. Mr. Atherton and Mr. Champney were the only Attorneys then resident in the County.

About the same time, a Court of General Sessions was held, of which the Justices were John Goffe, Edward Goldstone, Lutwyche Samuel Hobart, Matthew Thornton, John Shepherd, Jr. William Clarke, Reuben Kidder, Samuel Cummings, John Hale, Samuel Blodgett, and Stephen Holland.

The names of Jeremiah Page, James Underwood, Robert Fletcher, Matthew Patten, Andrew Fuller, Moses Nichols and John Hale, appear as Justices attending this Court in 1771. They were probably most of the Justices of the Peace then in commission in the County. Prior to 1776, the names of Peter Green of Concord, and Stephen Scales of Hopkinton, and Moses Parsons of Amherst, appear as Attorneys.

The names of the Judges of the Inferior Court of Common Pleas, from 1771 to 1813, when the Court was abolished, were

	From	*To*	*Residence.*
Matthew Thornton, Chief Justice.	1771	1776	Merrimack
Samuel Hobart,	1771	1776	Dunstable
John Shepherd, Jr.	1771	1776	Amherst

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Samuel Blodgett,	1771	1776	Goffstown
Jonathan Lovewell, Chief Justice.	1776	179–	Dunstable
Jeremiah Page,	1776		Dunbarton
James Underwood, Chief Justice.	1776	1807	Litchfield
Timothy Farrar, Chief Justice.	1776	1813	New Ipswich
Francis Blood,	179–	180–	Temple
Ebenezer Webster,	1791	1806	Salisbury
Robert Wallace,	180–	1813	Henniker
Robert Alcock,	180–	1813	Deering.

Judge Farrar was Chief Justice of the Court of Common Pleas, for the Eastern Circuit, from 1813 to 1816.

Joshua Darling, Henniker, Jedediah K. Smith, Amherst, were Judges of the Court of Common Pleas for the First District, from 1816 to 1822.

JUSTICES OF THE COURT OF SESSIONS FROM 1821 TO 1825.

Joshua Darling, Henniker,	Joseph Philbrick, Weare,
Jedediah K. Smith, Amherst,	Jacob Tuttle, Antrim.
Abiel Wilson, Wilton,	

JUDGES OF THE PRESENT COURT OF COMMON PLEAS.

Simon P. Colby, Weare,	from 1833 to 1840
Frederick G. Stark, Manchester,	from 1833 to 1835
Jesse Carr, Goffstown,	from 1835
Jacob Whittemore, Antrim,	from 1840

Charles F. Gove was appointed Circuit Justice of the Court of Common Pleas throughout the State, 1843.

JUDGES OF PROBATE.

John Goffe, Derryfield,	1771 to 1776.
Matthew Patten, Bedford.	1776 to 1785.
Jonathan Blanchard, Dunstable,	1785 to 1787.
Samuel Dana, Amherst,	1787 to 1792.
Ebenezer Champney, New Ipswich,	1792 to 1810.
Clifton Claggett, Litchfield.	1810 to 1812.
John Harris, Hopkinton,	1812 to 1823.
Clifton Claggett, Amherst,	1823 to 1829.
Edmund Parker, Amherst,	1829 to 1836.
Luke Woodbury, Antrim,	1836

REGISTERS OF PROBATE.

Joshua Atherton, Amherst,	1771 to 1776.
Jonathan Blanchard, Dunstable,	1776 to 1784.
Samuel Dana, Amherst,	1784 to 1787.
William Gordon, Amherst,	1787 to 1797.
Charles H. Atherton, Amherst,	1798 to 1837.
Stephen Peabody, Milford.	1837 to 1842.
Lemuel N. Pattee, Goffstown,	1842

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CLERKS OF THE SUPERIOR COURT.

Nathaniel Adams, Portsmouth, 1780 to 1816, throughout the State.
Nathaniel Healey, Jr. Portsmouth, Assistant pro tem 1783.
Frederick French, Amherst, 1816 to 1824.
Andrew Wallace, Hancock, 1824 to 1839.
Perley Dodge, Amherst, 1839

CLERKS OF THE COURT OF COMMON PLEAS.

Stephen Holland,	1771 to 1776.	Edward French, Assistant.	
Robert Fletcher,	1776 to 1783.	Moses Eastman,	1816 to 1822.
Robert Fletcher, Jr.	1783 to 1804.	Andrew Wallace,	1824 to 1840.
Frederick French	1804 to 1824.	Perley Dodge,	1840

CLERKS OF THE COURTS OF SESSIONS.

Enoch Darling, Henniker, | Elisha F. Wallace, Amherst.

SHERIFFS OF HILLSBOROUGH.

Moses Kelley, Goffstown,	1776 to 1807.
Benjamin Pierce, Hillsborough,	1807 to 1814.
Israel W. Kelley, Salisbury	1814 to 1819.
Benjamin Pierce,	1819 to 1827.
Jacob Whittemore, Antrim,	1827 to 1837.
Frederick G. Stark, Bedford,	1837 to 1842.
Mace Moulton, Bedford,	1842 to 1845.
Elijah Munroe, Amherst,	1845

REGISTERS OF DEEDS.

Samuel Hobart,	1771 to 1776.	Ezra Prescott,	1828 to 1838.
Moses Nichols,	1776 to 1790.	John L. Hadley,	1839 to 1842.
Jonathan Smith,	1790 to 1806.	Edwin A. Bodwell,	1842
Isaac Brooks,	1806 to 1828.		

Alfred Foster elected 1827, deceased without acting.

COUNTY TREASURERS.

Robert Means,	—— ——	David Underhill,	1834 to 1838.
David Stewart,	1806 to 1823.	Israel Fuller, Jr.	1839 to 1842.
John Secombe,	1823 to 1829.	Nathaniel Bruce,	1843
John Bruce,	1830 to 1833.		

SOLICITORS.

William Gordon,	1794 to 1801.	Titus Brown,	1823 to 1825.
Thos. W. Thompson,	1805	Edmund Parker,	1825 to 1829.
Nathaniel Green,		Benj. M. Farley,	1829 to 1834.
Baruch Chase,	1809 to 1810.	Charles F. Gove.	1834 to 1837.
Parker Noyes,		Charles J. Fox,	1837 to 1844.
John Harris,	1817 to 1823.	G. W. Morrison,	1844

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Names of Attorneys.	*Place of Birth.*	*When and where grad.*	*Com. Prac.*	*General Remarks.*
Joshua Atherton	Harvard, Ms.	Harv. 1762	1765	Read law with Putnam of Worcester, Ms., practised in Petersham, Ms. to 1767, Litchfield, 1768, Merrimack, 1772, Amherst, 1809, Del. to Convention 1788 and '91, Rep. 1792, Senator 1793, Att'y Gen. 1793 to 1801, Reg. Prob. 1771 to 1776. Died 1809, aged 72.
Ebenezer Champney	Cambridge, Ms.	Harv. 1762	1768	Read law with Samuel Livermore, James Sullivan, practised in Groton, Ms. 1783 to '89, New Ipswich to 1783 and from 1789 to 1810, Rep. in Ms. Leg., Judge of Probate 1793 to 1810. Died 1810, aged 67.
Wyseman Claggett	Bristol, Eng.	—— ——	174–	Read law in Inns of Court, London, practised in Portsmouth, 1758 to '71, Litchfield 1771 to '84, Att'y Gen. 1765 to '83, Rep. 1776-7-8, Counsellor 1776 and 1781, Com. of Safety 1776. (See Colls. of N. H. His. Soc.) Died 1784, aged 63.
Stephen Scales	Concord, Ms.	Harv. 1763	1770	Read law with E. Trowbridge, Francis Dana, practised in Hopkinton to 1772. Died 1772, aged 33.
Moses Parsons	Newbury, Ms.	Harv. 1765	177–	Read law with John Sullivan, practised in Newmarket to 1773, Amherst 1775, Del. to Cong. May, 1775.
Samuel Dana	Cambridge, Ms.	Harv. 1755	1780	Read law with Coleman, J. Atherton, practised in Amherst, Del. to Cong. 1782, Reg. Prob. 1784 to '87, Judge of Prob. 1787 to '92, Senator 1793. (See Colls. of N. H. His Soc.) Died 1798, Æ 59.
James Underwood	Litchfield	—— ——	1781	Read law with Wyseman Claggett, John Sullivan, practised in Bedford 1782 to '84.
Richard C. Shannon	Portsmouth	—— ——	1771	Read law with Samuel Livermore, practised in Portsmouth 1771, Hollis 1780–83, Brookline 1783–91, Raby 1791, Clerk of Dis. Court of U. S. 1791, Removed to Portsmouth. Died 1821, Æ 77.
Clifton Claggett	Portsmouth	—— ——	1785 ?	Read law with Wyseman Claggett, practised in Litchfield to 1810, Amherst 1829, Judge Prob. 1810 to '12, and '23 to '29, Judge Sup. Ct. 1812-13, Rep. 17— and 1816, Rep. in Cong. 1803 to '05, and 1817 to '21. Died 1829, aged 66.

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Names of Attorneys.	*Place of Birth.*	*When and where grad.*	*Com. Prac.*	*General Remarks.*
Jeremiah Smith	Peterborough	Rutg. 1780	1786	Read law with Bourne, Pynchon, practised in Peterborough to 1802, Exeter 1802 to—Rep. 1788,89,90,Com. to revise statutes 1789,90, Del. to Cong. 1791,Rep. in Cong. 1791 to'97, Dis. Att'y U.S. 1797 to 1801, Judge Cir. Ct. U. S. 1801-2, Judge Prob. Rock. 1800-2, C. J. Sup. Ct. 1802 to '09, of Sup. Jud. Ct. 1813 to '16, Gov. 1809, LL. D. Dart. and Harv. Died 1842, aged 83.
William Gordon	Dunstable	Harv. 1779	1787	Read law with Joshua Atherton, practised in Amherst, Reg. Prob. 1787 to '97, Senator 1794-5, Sol. 1794 to 1801, Att'y Gen. 1801, Rep. in Con. 1797 to 1807. Died 1802, aged 39.
Nathaniel Green	Worcester, Ms.	—— ——	1787	Read law with Peter Green, practised in Boscawen, Hopkinton, Sol.? Removed from the State. Died 1811.
Baruch Chase	Sutton, Ms.	Dart. 1786	1789	Read law with Bradley & Buck, A. Hutchinson, practised in Hopkinton, Sol. 1809, 12. (12 Am. Quar. Reg. 380.) d. 1835, Æ 71.
Thomas W. Thompson	Newbury, Ms.	Harv. 1786	1790	Read law with James Sullivan, practised in Salisbury to 1810, Concord 1819, Sol. 1801 to '05, Rep. and Speaker 1813, 14, Rep. in Cong. 1805, 07, Sen. in Cong. 1814 to '17, State Treasurer. Died 1819, aged 54.
James Wilson	Peterborough	Harv. 1789	1792	Read law with Lincoln, practised in Peterborough to 181–, Keene, Rep.—Rep. in Cong. 1809 to '11. Died 1840, aged 73.
John Harris	Harvard, Ms.	Harv. 1791	1794	Read law with Simeon Strong, Timothy Bigelow, practised in Hopkinton, Judge Prob. 1812 to '23, Sol. 1817 to '23, Judge of Superior Court 1823 to '32. Died 1844.
Charles H. Atherton	Merrimack	Harv. 1794	1797	Read law with J. Atherton, W. Gordon, practised in Amherst, Reg. Probate 1798 to 1837, Rep in Cong. 1815 to '17, Rep. 1823, '38, '39.
Samuel Bell	Londonderry	Dart. 1794	1797	Read law with Samuel Dana, practised in Francestown to 1808, Amherst '10, Rep. 1804 to '06, Speaker 1805 and '06, Sen. and Pres. Sen. 1807 and '08, Coun. 1809, Judge Sup. Ct. 1816 to '19. Gov. 1819 to '23, Sen. in Cong. 1823 to 35, LL. D. Bowd. Left practice 1810.

John Gove	Gofistown	Dart.	1793	1797	Read law with W. Gordon, practised in Gofistown to 1803, Removed from the State.
Moses Eastman	Salisbury	Dart.	1794	1797	Read law with T. W. Thompson, practised in Salisbury to 1826, Concord, Clerk of Court of Com. Pleas 1816 to '23 in Hills. Clerk of Courts in Mer. 1823 to 18—
Benjamin Champney	New Ipswich	——	——	1797	Read law with Ebenezer Champney, practised in New Ipswich.
Jedediah K. Smith	Amherst	——	——	? 1798	Died 1827, aged 63. Read law with Samuel Dana, practised in Amherst, Rep. 1803-4, Senator 1805, 6, 9, Coun. 1810, 11, 12, 13. Rep. in Cong. 1807, 9, Judge C. C. P. 1816 to '22, Judge Ct. Sessions 1821 to '25. Died 1828, aged 58.
David Everett	Princeton, Ms.	Dart.	1795	1799	Read law with W. Gordon, practised in Amherst to 1803, Boston, Editor of Boston Patriot, died in Ohio, 1814, aged 44.
Matthew Thornton	Merrimack	Dart.	1797	1800	Read law with W. Gordon, practised in Merrimack. Died 1804, aged 53.
Parker Noyes	South Hampton	Dart.	1796	1801	Read law with T. W. Thompson, practised in Warner to 1803, Salisbury now Franklin, Rep., Sol. 1812 to '17, app'd Judge S. C. declined.
James Parker	Dracut, Ms.	——	——	1801	Read law with C. Claggett, practised in Bedford, Senator 1819. Died 1822, aged 48.
David Starrett	Francestown	Dart.	1798	1802	Read law with Samuel Bell, practised in Hillsborough, removed from the state 1810. Died 1820.
Jeremiah Stinson	Dunbarton	Dart.	1798	1802	Read law with Baruch Chase, practised in Dunbarton. Died 1809, aged 36.
Daniel Abbott	Andover, Ms. ?	Harv.	1797	1802	Read law with Tucker of Haverhill, T. W. Thompson, practised in Dunstable now Nashville, Rep. 1810, 11, 12, 21, 38, 39, Senator 1831.
Daniel Lewis	Francestown	Dart.	1797	1802	Read law with W. Prescott, practised in Francestown. Died 1827, aged 52.
Thomas Jameson	Dunbarton	Dart.	1797	1803	[aged 42. Read law with John Harris, practised in Gofistown. Died 1813.
Nathaniel Shattuck	Temple	Dart	1801	1804	Practised in Milford, Amherst and Mason.
Daniel Webster	Salisbury	Dart.	1801	1804	Read law with T. W. Thompson, C. Gove, practised in Boscawen to 1807, Portsmouth 1817, Boston, Rep. in Cong. 1813, to '17, 1823 to '27, Senator in Cong. 1827 to '39 and '45, Sec. of State of U. S. 1841, 42. LL. D. Dart., Harv. Coll. N. J., Columb.

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Names of Attorneys.	*Place of Birth.*	*When and where grad.*		*Prac. Com.*	*General Remarks.*
Henry B. Chase	Brookfield	Dart.	M. A. 1823	1804	Read law with Baruch Chase, practised in Warner, Rep. 1816, 17 and '23, Speaker 1817, Reg. Prob. Mer. 1823 to '39.
James Miller	Peterborough	——	——	1805	Read law with James Wilson, practised in Greenfield to 1808, Entered the Army, Brig. Gen., Gov. of Arkansas.
Phinehas Howe	Hopkinton	Dart.	1798	1805	Practised in Deerfield 1805, Weare 1809, removed to Maine.
Solomon K. Livermore	Wilton	Harv.	1802	1806	Read law with O. Crosby, J. K. Smith, practised in Milford, Rep. 1829, 30, 31, 35, 36, 38.
Edmund Parker	Jaffrey	Dart.	1803	1807	Read law with Samuel Dakin, David Everett, practised in Amherst, Rep. 1813, 15, and from 1817 to '26, Speaker 1824, Sol. 1825 to '29, Judge Prob. 1829 to '36, left profession and removed to Nashua, 1836.
Aaron F. Sawyer	Westminster, Ms.	Dart.	1804	1807	Read law with C. H. Atherton, practised in Mont Vernon to 1831, Nashua, Rep. 1827, 8, 9.
James Walker	Rindge	Dart.	1804	1807	Read law with Samuel Bell, practised in Francestown, Peterborough, Rep. 1833, 4.
Benjamin M. Farley	Hollis	Harv.	1804	1807	Read law with Abijah Bigelow, G. B. Upham, practised in Hollis, Groton 1834, Sol. 1829 to '34, Rep. 1814 to '19, and 1824 to 30.
Ezekiel Webster	Salisbury	Dart.	1804	1807	Read law with James Sullivan, Parker Noyes, practised in Boscawen, Rep. 1821 to '25, and 1827,8, Sen. 1815. d. 1829, aged 49.
Joel Harris	Harvard, Ms.	Dart.	1804	1807	Read law with John Harris, practised in Hopkinton, removed to Ms. Died 181—
Hubbard Newton	Newport	Dart.	1804	1807	Read law with Samuel Bell, practised in Newport to 1836, Amherst 1841, Newport.
John Kelly	Warner	Dart.	1804	1808	Read law with J. H. Woodman, practised in Henniker to 1809, Northwood to 1831, Exeter, Reg. Prob. Rock. 1831 to '42, Rep. 1827, 28 and '45. Cl'k H. of Rep. 1829. Ed. Exeter News-Letter.
Thomas H. Pettingill	Salisbury	Dart.		1804	1808 Read law with John Harris, practised in Canaan to 1822, Boscawen, Rep.
J. Muzzy	——	——		——	—— Practised in New Ipswich. So. in N. H. Reg. 1808. ?

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Matthew Harvey	Sutton	Dart.	1806	1809	Read law with John Harris, practised in Hopkinton, Speaker 1815, 19, 20, Pres. Sen. 1827, Coun. 1828, 29, Rep. in Cong. 1821 to 1825, Gov. 1830, District Judge U. S. 1830.
Richard Fletcher	Cavendish, Vt.	Dart.	1806	1809	Read law with Daniel Webster, practised in Salisbury to 1820, removed to Boston, Rep. in Cong. 1837 to 1839.
William Gordon	Amherst	Harv.	1806	1809	Read law with C. H. Atherton, practised in Peterborough, Walpole, Rep. 1834.
Robert Means	Amherst	Bowd.	1807	1810	Read law with C. H. Atherton, J. Mason, practised in Amherst to 1831, removed to Lowell. Died 183-
Isaac McGaw	Merrimack	Dart.	1807	1810	Read law with T. Jameson, practised in Bedford to 1819, Windham, Rep. 1829, 30, 31, 32, 33, and 38.
Josiah Forsaith	Deering	Dart.	1807	1810	Read law with G. B. Upham, Caleb Ellis, practised in Goffstown to 1823, Newport.
Stephen Peabody	Milford	Harv.	1803	1811	Read law with John Phillips, S. K. Livermore, D. Everett, practised in Exeter 2 years, Portsmouth 3 years, Amherst, Rep. 1831, Coun. 1832 and '33, Reg. Prob. 1837 to 1842.
John Burnham	Dunbarton	Dart.	1807	1811	Read law with Samuel Bell, practised in Hillsborough. Died 1826, aged 42.
Samuel Abbot	Wilton	Harv.	1808	1811	Read law with C. H. Atherton, practised in Dunstable and Ipswich, Ms., Wilton, Rep. 1823, 27 and 28. Died 1838.
Stephen P. Steele	Peterborough	Wms.	1808	1812	Read law with James Wilson, practised in Hancock, Peterboro'.
Levi Woodbury	Francestown	Dart.	1809	1812	Read law with J. Smith, S. Dana, Litchfield Law School, practised in Francestown to 1818, Portsmouth, Rep. and Speak. 1825, Judge S. C. 1817 to 1823, Gov. 1824, Sen. in Cong, 1825 to 1831, and 1841 to 1845, Sec. Navy 1831 to 1834, Sec. Treasury 1834 to 1841, Judge Sup. Ct. U. S. 1845. LL. D. Dart. and Wesl. Univ.
Andrew Wallace	Milford	——	——	1813	Read law with Nathaniel Shattuck, Daniel Abbot, practised in Mont Vernon to 1817, Hancock to 1824, Amherst, Rep. 1816, 22, 23, 24, 40, and 41, Clerk of Courts 1824 to 1839.
Artemas Rogers	Billerica, Ms.	Harv.	1809	1813	Read law with Joseph Locke, T. Rowe, practised in Henniker to 1832, Rep. 1822, 23, Sol. Mer. Co. 1823 to 1828, removed to Ms.
Jonathan Aiken	Londonderry	Dart.	1807	1813	Read law with J. Forsaith, practised in Goffstown, removed to the West. Died 1839.
David Steele	Peterborough	Wms.	1810	1813	Read law with C. H. Atherton, James Walker, practised in Hillsborough.

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Names of Attorneys.	*Place of Birth.*	*When and where grad.*		*Prac. Com.*	*General Remarks.*
William Ainsworth	Jaffrey	Dart.	1811	1814	Practised in Jaffrey to 1831, New Ipswich, Rep. 1827, 28, 29, 30, 41, and 42 Died 1842.
Elisha F. Wallace	Milford	Dart.	1811	1814	Read law with S. K. Livermore, practised in Marblehead to 1820, Amherst to 1825, removed to Syracuse, N. Y.
Titus Brown	Alstead	Mid.	1811	1814	Read law with J. H. Bingham, practised in Alstead to 1817, Francestown, Rep. 1819, 20, 21, 23, 37, and 42, Sol. 1823 to 1825, Rep. in Cong. 1825 to 1829. Pres. Senate 1843.
John H. Slack	New London	Dart.	1811	1814	Read law with J. Harris, practised in Goffstown a short time, resided a short time at various places, at Georgetown, D. C.
Weare Tappan	East Kingston	Dart.	1811	1814	Read law with H. Newton, G. B. Upham, practised in Bradford.
Josiah Danforth	Tyngsborough, Ms.	Dart.	1811	1814	Read law with Daniel Richardson, W. M. Richardson, practised in Litchfield 8 mos., Weare, Rep. 1823.
Ezra Prescott	Pepperell, Ms.?	——	——		Practised in Francestown 1815 to 1824, Greenfield to 1828, Amherst, Reg. of Deeds 1828 to 1838. Had previously practised in Ms. Died 1845, aged 64.
Benjamin F. French	Dunstable	Dart.	1812	1815	Read law with C. H. Atherton, practised in Dunstable to 1838, Rep. 1825, 26, and 29, removed to Lowell.
James W. Hazeltine	Dracut, Ms.	——	——	1815	Read law with L. Woodbury, A. F. Sawyer, practised in Francestown.
Harrison G. Harris	Harvard, Ms.	——	——	1815	Read law with John Harris, practised in Warner.
Horace Chase	Unity	Dart.	1814	1817	Read law with M. Harvey, practised in Goshen to 1822, Hopkinton, Rep. 1829, Judge Prob. Merrimack 1833.
John Whipple	Dunbarton	Dart.	1812	1817	Read law with John Harris, ? practised in Dunbarton to 1822, Hopkinton and Concord, Sol. Mer. Co. 1833, Reg. Deeds 1836 and '37
John McFarland	Hillsborough	——	——	1817	Read law with David Starrett, practised in Hillsborough. Died 1819.
Stephen Crocker	Pembroke, Ms.	——	——	1818	Practised in Merrimack. Died 1824.
James M'K. Wilkins	Amherst	Dart.	1812	1818	Read law with Daniel Abbot, Asahel Stearns, practised in Bedford to 1839, Manchester, Rep. 1834, 36, 37, Sen. 1838, 39, Pres. 1839, Coun. 1842 and 43.
Jonas B. Bowman	Gilmanton	——	——	1818	Read law with J. C. Everett, J. H. Woodman, practised in Bedford to 1839, Manchester, Rep. 1833 and 37.

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David Steele, Jr.	Peterborough	Dart.	1815	1818	Read law with James Wilson, practised in Deerfield, Goffstown, Rep. 1827, Sen. 1828 and 29.
Samuel J. Wells	Shelburne, Ms.	Dart.	1814	1819	Read law with R. Fletcher, practised in Salisbury to 1836, removed from the state.
George F. Farley	Hollis	Harv.	1816	1819	Read law with B. M. Farley, S. Lawrence, practised in New Ipswich to 1831, Groton, Ms. Rep. 1831.
Charles F. Gove	Goffstown	Dart.	1817	1820	Read law with J. Forsaith, Dane Law School, practised in Goffstown till 1839, Nashville, Rep. 1830, 31, 32, 33, 34, Sen and Pres. 1835, Sol. 1834 to 1837, Att'y Gen. 1837 to 1842, C. Judge of C. C. P. 1842.
Samuel D. Bell	Francestown	Harv.	1816	1820	Read law with George Sullivan, practised in Meredith to 1820, Chester 1830, Concord 1839, Manchester, Rep. 1825 and 26, Sol. Rock. 1823 to 1828, Com. to revise statutes 1841 and 42.
Abel Conant	Hollis	——	——	1820	Read law with Benjamin M. Farley, practised in New Ipswich to 1828, Townsend, Ms. since at Pepperell, Ms.
Samuel Whiting	Amherst	——	——	1821	Read law with A. F. Sawyer, practised in Mason. Died 1829, aged 32.
James U. Parker	Litchfield	Dart.	1820	1823	Read law with James Parker, B. J. Gilbert, A. Rogers, practised in Litchfield, Merrimack, Rep. 1845.
James B. Thornton	Merrimack	——	——	1823	Read law with D. A. Gregg, Abbot and French, practised in Merrimack to 1830, Rep. 1828 and 29, Speaker 1829, 2nd Comptroller Treasury, Ch. des. Aff. Peru. Died 1838, aged 38.
Presbury West, Jr.	St. Johnsbury, Vt.	——	——	1824	Read law with Isaac Fletcher, practised in Fairlee, Vt. Amherst 1845, Manchester.
Luke Woodbury	Antrim	Dart.	1820	1824	Read law with Levi Woodbury, E. Parker, R. Bartlett, Dane Law School, practised in Hancock to 1826, Antrim, Rep. 1833 and 35, Judge Probate 1836.
Charles G. Atherton	Amherst	Harv.	1822	1825	Read law with C. H. Atherton, practised in Nashua, Rep. 1830, 31, and Speaker 1833, 34, 35, and 36, Rep. in Cong. 1837 to 43. Sen. in Cong. 1843.
Timothy Darling	Henniker	Harv.	1822	1826	Read law with Artemas Rogers, Samuel Hubbard, practised in Hillsborough 1826, Henniker 1827, Alton. Studied divinity at Gilm. Theo. Sem'y. and settled as a minister at Warsaw, N. Y.

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Names of Attorneys.	Place of Birth.	When and where grad.	Com. Prac.	General Remarks.
Franklin Pierce	Hillsborough	Bowd. 1824	1827	Read law with J. Burnham, L. Woodbury, E. Parker, Dane Law School, practised in Hillsborough to 1838, Concord, Rep. 1829 30, and Speaker 1831 and 32, Rep. in Cong. 1833 to 1837, Sen. in Cong. 1837 to 1842, Dis. Att'y U. S. 1845.
John Preston	New Ipswich	Harv. 1823	1827	Read law with G. F. Farley, Samuel Hubbard, practised in New Ipswich, Rep. 1833, 38, 43, 44, and 45.
Perley Dodge	New Boston	Union 1824	1828	Read law with Titus Brown, N. Eastman, practised in Francestown to 1829, New Boston 1832, Amherst, Rep. 1837, Clerk of Courts Hills. 1839.
George Y. Sawyer	Wakefield	Bowd. 1826	1830	Read law with Sawyer and Hobbs, practised in Meredith to 1835, Nashua, Rep. 1838, 39, 40, 41 and 42.
Peter Clark, Jr.	Lyndeborough	Dart. 1829	1832	Read law with E. Parker, S. Fletcher, T. Brown, New Haven Law School, practised in Francestown to 1833, Nashua. Died 1841, aged 31.
J. K. Bartlett	Bath	—— ——		Practised in Mont Vernon 1831 and 32, Dunstable 1832, removed to Ohio.
Charles J. Fox	Hancock	Dart. 1831	1834	Read law with D. Abbot, T. Brown, New Haven Law School, practised in Nashville, Rep. 1837, Sol. 1835 to 1844, Com. to revise statutes 1841 and 42.
John Porter, Jr.	Londonderry	—— ——	1834	Read law with John Porter, practised in Merrimack to 1837, Bedford to 1839, Manchester, ceased to practice 1842.
Benjamin F. Emerson	Hollis	Union 1830	1835	Read law with B. M. Farley, Dane Law School, E. Parker, C. G. Atherton, practised in Townsend 1835, Nashua.
John Parker	Bedford	—— ——	1835	Read law with J. B. Bowman, practised in Pembroke, Hooksett, Bedford.
William C. Clarke	Atkinson	Dart. 1832	1836	Read law with S. Moody, S. C. Lyford, Dane Law School, practised in Meredith to 1844, Manchester, Sol. of Belknap Co. 1841 to 1844.
George W. Morrison	Fairlee, Vt.	—— ——	1837	Read law with P. West, Jr., practised in Goffstown to 1839, Manchester, Rep. 1840, 41, Sol. Hills. Co. 1844.
Albert Baker	Bow	Dart. 1834	1837	Read law with R. Fletcher, practised in Hillsborough, Rep. 1840, 41, and 42. Died 1843.

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Daniel Clark	Stratham	Dart.	1834	1837	Read law with George Sullivan, James Bell, practised in Epping to 1839, Manchester, Rep. 1842, 43.
John J. Prentiss	Mont Vernon	———	———	1837	Read law with E. Parker, B. M. Farley, practised in Merrimack six weeks, Henniker, Claremont.
George Barstow	Haverhill	———	———	1838	Read law with Jos. Bell, F. O. Watts, Bradford Sumner, practised in Boston to 1843, Hillsborough 1844, Manchester.
John L. Clark	Francestown	Dart.	1832	1838	Read law with P. Clark, Jr. practised in Nashua a short time.
Artemas L. Holmes	Peterborough	Dart.	1835	1838	Read law with S. D. Bell, practised in Peterborough 1838, removed to Galena, Ill.
Herman Foster	Hudson See p. iv	———	———	1839	Read law with Henry B. Chase, practised in Warner to 1841, Manchester, Rep. 1845.
David J. Clark	Stratham	Dart.	1836	1839	Read law with James Bell, practised in Peterborough.
Allen P. Dudley	Chesterfield	———	———	1840	Read law with Atherton & Gove, Wells & Alvord, prac'd in Nashua.
Edward A. Dana	Boston, Ms.	Bowd.	1838	1841	Read law with P. Clark, Jr., T. Wentworth, practised in Nashua to 1844, removed to Boston.
Moody Currier	Bow	Dart.	1834	1841	Read law with H. Chase, Knowles and Locke, practised in Manchester, Clerk Sen. 1844, 45.
Charles B. Fletcher	Lyndon, Vt.	Mont'l.	1835	1842	Read law with Isaac Fletcher, practised in Lyndon, Vt. to 1844, Nashua.
Barnard B. Whittemore	Boston	Harv.	1839	1842	Read law with C. G. Atherton, Dane Law School, G. Y. Sawyer, practised in Nashua 1842, Amherst 1843, 44, Nashua 1845.
Thomas Pearsons, Jr.	Londonderry	———	———	1842	Read law with Abbot & Fox, practised in Nashua.
Samuel H. Ayer	Concord ?	Bowd.	1839	1842	Read law with F. Pierce, practised in Hillsborough, Rep. 1845.
Aaron W. Sawyer	Mont Vernon	———	———	1843	Read law with A. F. Sawyer, practised in Nashua.
Alfred Dutton	———	———	———	1843	Read law with G. Lunt, practised in Portsmouth 1844, Manchester 1845, removed from county.
A. P. Hughes	Pelham	———	———	1844	Read law with A. F. Sawyer, practised in Nashua.
M. F. Eldridge	Dunstable, Ms.	———	———	1844	Read law with George Y. Sawyer, Bell & Tuck, practised in Nashua, removed.
David Cross	Weare	Dart.	1841	1844	Read law with Sidney Bartlett, Daniel Clarke, Dane Law School, practised in Manchester.
James A. E. Merrill	Pittsfield	Dart.	1839	1844	Read law with Ira Perley, practised in Manchester.
Andrew E. Thayer	Nashua	Harv.	1842	1845	Read law at Dane Law School, with Daniel Clark, G. Y. Sawyer, practised in Manchester, removed 1845.
Aaron F. Stevens	Londonderry	———	———		Read law with G. Y. Sawyer, practised in Nashua.

N. B. For most of the facts in this list I am indebted to papers of the late John Farmer, Esq., furnished by Isaac Spaulding, Esq.

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BIOGRAPHICAL NOTICES OF PHYSICIANS IN STODDARD.

[For information respecting the following medical Gentlemen, we are indebted to Dr. Fisher.]

Dr. Ward Eddy was the first physician of Stoddard. He came from Massachusetts to this place, not far from 1785, practised until 1815, and died in 1828, aged about 85 years. He was a very good man.

Dr. Asher Loveland came from Keene to this place in 1790, practised till 1835, and is still living, aged 80 years. He has been accounted a skilful Physician for his time.

Dr. Nathaniel Worcester came into the town in 1809, and died 1825, aged 42.

Dr. Jonathan Knight moved into the place in 1816 from Westmoreland, continued here about three fourths of the time till 1837, and then removed to Littleton.

Dr. G. F. Dunbar was from Keene. He came to Stoddard about 1818, and removed to Westmoreland, where he now resides. It is said he graduated at Dartmouth College in 1817, but his name does not appear on the Triennial Catalogue.

Dr. Hervey Fisher was born in Stoddard in 1792. His father moved into the place from Wrentham, Ms. Dr. Fisher received the degree of Doctor of medicine at Dartmouth College in 1818, and has practised medicine ever since.

Dr. Josiah Fleman was born in 1810, received a medical degree in 1836, came from Vermont into Stoddard, where he has practised about 9 years.

There have been Drs. Frink and Flint, and some other Physicians resident in the town for a short time, but little is known concerning them.

BIOGRAPHICAL NOTICES OF PHYSICIANS IN ATKINSON.

Dr. Nathaniel Peabody, who was the first Physician in Atkinson, was born at Topsfield, Ms., March 1st, 1741. He was son of Dr. Jacob Peabody, who removed to Leominster, and there remained till his death in 1758. His mother was Susanna,

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daughter of the Rev. John Rogers of Boxford, and was of the tenth generation in a direct line of descent from John Rogers, the Martyr. He studied medicine with his father, and settled as a Physician in Atkinson, where he soon acquired a very extensive business, and was accounted an able and successful practitioner. March 1st, 1763, he married Abigail, daughter of Samuel Little, Esq. of Atkinson, but they had no children. So great was his reputation in his profession, that a number of individuals sought his instructions as a teacher in medicine, and when the New Hampshire Medical Society was chartered, he was appointed one of the Fellows. Oct. 27th, 1774, he was appointed Lieut. Colonel of the 7th regiment, and upon the commencement of hostilities between this and the mother country, he espoused the cause of independence and took a very active part in the Revolutionary struggle. March 25th, 1779, he was elected a Delegate to the Continental Congress, and was also re-appointed in 1785, but this last appointment he did not fulfil. He was Speaker of the House of Representatives, a state Senator, and also a Counsellor for the State. He held also the offices of Brigadier General and Major General in the militia; but about 1795, he retired from all public trusts.

Dr. Peabody was a friend to education, and did much in procuring the charter of Atkinson Academy, of which, for many years, he was a Trustee. He also assisted several young men in obtaining a liberal education. In 1791, the Corporation of Dartmouth College conferred on him the degree of M. A.

He was, evidently, a man of very respectable talents, showy, but not great. He was, too, a man of uncommon capability in the transaction of business, and a great manager, but full of intrigue, and apparently destitute of all moral principle. About the commencement of the present century, Dr. Peabody became greatly involved in debt, and for many of the last years of his life, he was imprisoned at Exeter, and died within the limits of the jail yard, June 27th, 1823, aged 82 years. *See Farmer's and Moore's Collections, Vol. III.*

Dr. Kendall Osgood was born at Andover in 1757, and was settled as a Physician in Atkinson about 1785. He removed to Peterborough in the summer of 1788, where he spent the remainder of his days. He was one of the original Fellows of the New Hampshire Medical Society. He died, Aug. 19th,

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1801, aged 44 years. A more full account may be expected of him under the head of Peterborough.

Dr. William Cogswell was born at Haverhill, Ms., July 11th. 1760, and died at Atkinson, Jan. 1st, 1831, in the 71st year of his age. His mother was Judith Badger, daughter of Joseph Badger, a merchant of Haverhill, Ms. His father, whose name was Nathaniel, was born at Ipswich, Ms., Jan. 19th, 1707, and was also a merchant in Haverhill. He died March 23rd, 1783, aged 76 years. *His* father's name was John, who was born at Ipswich in 1650, and died there in 1710, aged 60 years. *He* was the son of William of Ipswich, who was born 1619, and died about 1701, *whose* father was John Cogswell, a merchant of London, who came to this country in 1635, and settled in Ipswich, Ms. *He* died Nov. 29th, 1669, leaving a wife and seven children—three sons and four daughters. He descended from the ancient family of the Cogswells in a direct line from Lord Humphrey Cogswell of England, to whom in 1447, was first granted the Coat of Arms, which appertains to the name of Cogswell.

Dr. Cogswell spent three and a half years with his brother-in-law, the Rev. Jonathan Searle of Mason, N. H., with whom he studied Latin, Greek and other branches of education, thus preparing himself for the contemplated study of medicine. At the close of this time, the Revolutionary War having commenced, he left his studies, and entered, though only fifteen and a half years of age, the army of the United States, as a private soldier, in a company commanded by his brother, Capt. Thomas Cogswell, and continued in the service about a year. He then commenced the study of medicine and surgery under the direction of Dr. Nathaniel Peabody of Atkinson, who was a Physician of distinction, and to whom a number of young men resorted for medical instruction. Having completed his course of preparation, he was July 19th, 1781, appointed surgeon's mate to Dr. William Eustis, late Governor of Massachusetts, in the General Military Hospital of the United States, established at West Point, and continued in service until the close of the Revolutionary War in 1783. Jan. 5th, 1784 he was promoted to the chief charge of the Hospital at West Point, and remained in office till Sept. 1st, 1785, having served his country more than five years in its memorable struggle for Independence. The freedom

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of the country having been obtained, he retired to the circle of his friends, and commenced the practice of medicine in the town of Atkinson, N. H., where his parents resided during the latter part of life. July 22nd, 1786, he was married to Judith Badger, daughter of the Hon. Joseph Badger of Gilmanton. She was born May 15th, 1766 and still survives in the 80th year of her age. They had nine children, eight of whom are now living.

Dr. Cogswell took a very active part in establishing the Medical Society of New Hampshire, and when it was incorporated in 1791, he was appointed by General Court one of the nineteen Fellows, whose names are mentioned in the Charter, only one of whom still survives, the memorable Dr. Green of Dover, in the 99th year of his age. The reputation in which he was held as a Physician, may be ascertained from the fact, that young gentlemen frequently resorted to him for medical instruction, preparatory to the practice of physic.—He also manifested a lively interest in the education of youth and did much for the establishment of Atkinson Academy, one of the oldest literary institutions in the State, of which he was one of the Trustees from its commencement, and for many years, President of the Board of Trust.

This biographical notice will be concluded by a short extract from the sermon preached at Dr. Cogswell's funeral, by the Rev. John Kelly of Hampstead: "As a man, he had a mind above the ordinary level, accurately discerning men and things. It was improved by useful science, and a disposition to do good. As a Physician, he was judicious, careful and attentive. As a magistrate, he encouraged no vexatious litigations, nor aided the knavish in their fraud and violence. As a husband he was kind, tender and provident. As a father he united dignity with the most endearing affection to his children. As a Christian professor, he was uniform, steady, and firm as a rock. In his last sickness he was resigned, humble, and patient, and so he fell asleep in Jesus." See p. 141

Dr. Thomas Wallace was born in Bedford, Jan. 14th, 1793. His preparatory education was obtained at Atkinson Academy. He studied medicine with Dr. Spaulding of Amherst, and his brother, Dr. Isaac Wallace. He commenced practice in Middleton, Ms., but soon moved to Atkinson, where he remained only a short time, and then removed to Derry, where he now

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resides. In 1837 he was elected a Fellow of the State Medical Society.

Dr. Isaac Burnham Hovey was born in Derry, May 1st 1790. He fitted for college at Pinkerton Academy, and entered Dartmouth College, but his health failing he abandoned the idea of pursuing a collegiate course of education. He read medicine with Dr. George Farrar of Derry, and Dr. William Ingalls of Boston, and attended the Medical Lectures at Brown University, where he received the degree of M. D., Sept. 6th, 1820. His license to practice was obtained, July 31st, 1822. He commenced business in Gloucester, Ms. but removed to Atkinson, October, 1822, where he has since resided. He married Eliza Richards, daughter of Mr. Joseph Richards of Atkinson, by whom he has a son. He is a magistrate, and a Trustee of Atkinson Academy.

PLAISTOW.

Though Plaistow was incorporated as early as 1749, yet there was never a Physician resident in the town, till recently. The sick have been visited by medical gentlemen from abroad. Dr. Nathaniel Knight Kelly is the first and only Physician who ever settled in the place. He is a son of Dea. Simeon Kelly, who was brother of the Rev. John Kelly of Hampstead, and was born in Plaistow, September 14th, in the year 1800. He acquired his preparatory education at Atkinson Academy, studied medicine with Dr. Hovey of Atkinson, and received a degree of M. D. at Bowdoin College in 1828. Immediately after, he commenced practice in his native town, where he still resides. Sept. 19th, 1836, he married Anna Dow, daughter of John Dow, Esq. of Atkinson, and sister of the Rev. Moses Dow, late of York, Me.

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A PLEA FOR COMMON SCHOOL EDUCATION.

By Edwin D. Sanborn,
Prof. of the Latin Language and Literature in Dartmouth College.

Education proposes to develope man's mental and moral faculties. It can furnish no new sense or capacity. It takes the human soul as it finds it, morally depraved. Its object then is, as far as possible, to check and subdue the native propensities to evil; and, by the aid of God's grace, to fit the man for a useful life and a happy eternity. Some men ascribe to education all the efficacy and power of regeneration. Assuming the sinlessness of the human soul in infancy, they maintain that all transgression results from *ignorance;* and, that men need *knowledge* only in order to become *holy.* Though we freely admit, that "knowledge is power," we cannot admit, that it is either piety or holiness. We cannot predicate of mere intelligence either holiness or sinfulness. It becomes holy or sinful only by its association with a sinful or holy being. It is then employed precisely like military stores or ready armor, only to enlarge the power of the executive agent. Increase the intelligence of a wicked man and you increase his ability to do evil. The converse of this is equally true. Enlarge the intellectual resources of a good man and you, thereby, give greater scope and energy to his practical benevolence. The value of knowledge, therefore, depends chiefly upon the moral state of the subject, who possesses it. Education can neither cleanse the heart, nor purify the affections. Admitting the depravity of the human soul, education has no power to save. The polluted heart must be washed in atoning blood; the conscience must be purged from dead works by the Spirit of the living God. There is no other redeeming power. The perverse will can only be swayed by infinite love; and, those educators, who would reform the world simply by educating the common mind, without the agency of God's Spirit, are building upon the sand. It must be remembered, however, that the education received, in most of our New England schools, is in a high degree moral and religious as well as intellectual. Wherever the Bible is read and studied, it cannot be otherwise; and it is this indirect influence of the gospel, which flows from the domestic altar, from the sacred desk, and from the study of God's word, which gives to educated New England mind, its exalted character for virtue and piety. Let this influence be abated or diminished, and just so far will the character of the people be degraded. Mere scientific instruction, apart from a religious education, can never

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make its subjects the "salt of the earth," or "the light of the world." Has education then no conservative power? Has knowledge no tendency to diminish vice and prevent crime? Some men affirm, that "to educate an irreligious soul is like putting weapons into the hands of a maniac. Just so far as you discipline and strengthen the unregenerate mind, you increase the skill and energy of a wicked agent." If the discipline of a depraved child were wholly mental in its character; if the moral influences which surround every child in a Christian land were wholly withdrawn, what is here asserted might be true. But as men are conditioned, in Christian communities, it is neither abstractly nor relatively true, that educated minds are actually rendered more wicked, or that their natural propensities to sin are strengthened. On the contrary, it is safe to assert, that education makes men more *prudent* and *thoughtful*; and, consequently, less liable to run heedlessly into sin. Divine Inspiration encourages us to entertain such views of instruction. "Train up a child in the way he should go," says the wise man, "and when he is old he will not depart from it." This precept is addressed to every parent. It refers merely to human agency in the education of young minds. It makes no allusion to the aids of divine grace any farther, than such influences are supposed to accompany all well-directed efforts to do good. The same unerring authority says; "A child left to himself bringeth his mother to shame." In these two passages, the legitimate fruits of knowledge and ignorance are presented in bold contrast. Right instruction secures integrity of character. Ignorance and self-will lead to degradation and ruin. But if knowledge, in itself, is neither holy nor sinful, but becomes such only by its union with a holy or sinful being, it may be asked, how does education, necessarily, exalt the character and strengthen the social virtues? I answer by appealing to the natural instincts of the soul, such as love of fame, desire of excellence, thirst for knowledge, self-respect and conscious worth. It is true, that these are not the most exalted motives that can influence a rational being, still they are important in their place. They are the bands which bind the social fabric together; and, in their legitimate action are, indirectly, promotive of true piety. The results of education here alluded to, relate principally to the well-being of men in this life. It is, in this view, that I wish to present them. I propose to examine briefly our Common School System in its *social and economical relations.*

To be continued.

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OUTLINE OF A COURSE OF THEOLOGICAL STUDY.

[The following Course of Study was adopted by the late Rev. Asa Burton, D. D. of Thetford, Vt. in preparing young men to preach the Gospel. About sixty individuals read Divinity with him as Candidates for the Ministry.]

1. On the Understanding. Is it a Faculty of the mind? What are its operations, with their specific differences?
2. On Taste. Is there such a Faculty? What are its operations? Into how many classes are they divisible? And how do they differ from the operations of the Understanding?
3. On the Will. Is it a Faculty? What are its operations, with their design? And in what respects, do they differ from those of the Taste?
4. What is the spring of action in moral Agents?
5. Why are some things termed morally good, and others, morally evil: and some things, naturally good, and others, naturally evil?
6. What properties are necessary to constitute a moral Agent? And why are they necessary?
7. On Liberty. What is it? Does it agree with necessity, and is it necessary to praise and blame?
8. On the Affections and Passions. Are they distinct from, and antecedent to, Volition?
9. Is a knowledge of right and wrong necessary to the existence of moral good and evil?
10. On the Being of God.
11. On the Inspiration of the Scriptures.
12. On the Perfections of the Deity, with the arguments to establish his moral perfections.
13. On the Trinity and Unity of the Godhead.
14. On the Decrees of God, and their agreement with Liberty.
15. On God's last End in all his operations.
16. On the Nature of Holiness.
17. On the Moral Law, and the Covenant of Works, with the difference between them.
18. What is the Import and Design of the rewards and punishments, annexed to the Law?
19. On the Fall of Man. What effect had it on his Posterity?
20. On the Nature of Selfishness, or Total Depravity.
21. On the Necessity and Nature of Christ's Atonement for sin.
22. On the Necessity and Nature of Regeneration.

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23. On the Covenant of Grace.
24. On Faith.
25. On Justification.
26. On the Saints' Perseverance.
27. On Heaven and Hell, or the Nature of Future Happiness and Misery.
28. On the General Resurrection.
29. On the Final Judgment.
30. On the Duration of Future Happiness and Misery.
31. On the Sabbath.
32. On the Nature of a Christian Church, with the qualifications necessary for Communion.
33. On Baptism.
34. On the Lord's Supper.
35. On Church Discipline.
36. On Church Officers.

HISTORY OF THE AMERICAN EDUCATION SOCIETY.

[*Continued from page* 79.]

The Society is National in its character, and Catholic in its principles, and has bestowed its patronage upon young men of different denominations of evangelical sentiments whose qualifications have been deemed suitable, from all parts of the United States and of the Canadas. Most of its beneficiaries, however, have been connected with Congregationalists and Presbyterians. These features of the Society have been applauded by the wise and the good, and have laid a foundation for its great extent and usefulness. Upon these principles the Society continued to make appropriations until April 14th, 1841, when the following preamble and vote were adopted:

"*Whereas*, The number of beneficiaries of this Society has been greatly increased within a few years, and its receipts for the same time, owing to the pecuniary embarrassments of the country, have not been proportionably increased, and, consequently, have not been sufficient to meet the current disbursements, and thus a debt has been incurred which the Directors do not feel justified in increasing;—and whereas, the funds of the Society are derived from four or five denominations of Christians, while assistance is now rendered to individuals of at least eight different denominations, and most of those of other denominations, which do not contribute to the funds of this Society, have now Education Societies of their own to assist young men in preparing for the ministry; there is not, therefore, the same reason for this Society's rendering assistance to

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young men of those denominations as formerly existed; and, as appropriations must be withheld from some beneficiaries, justice seems to require, that aid should not be rendered to young men connected with those denominations, which do not contribute to the funds of this Society: Therefore,

"*Resolved*, That no appropriations be made hereafter to new applicants for assistance, connected with denominations, which do not contribute to the funds of this Society, until its funds will enable it to do so without embarrassment."

The object of the Society is to increase the number of eminently holy, learned and efficient ministers of Jesus Christ. In the preamble to the original Constitution, the design of the Society is thus expressed, "to aid indigent young men of talents and hopeful piety, in acquiring a learned and competent education for the gospel ministry." Undoubted piety, and respectable talents and scholarship are indispensable prerequisites to its patronage. The Rule of the Society on this subject is: "No person shall be patronized who does not furnish satisfactory evidence of promising talents, and decided piety, and who is not in the way of obtaining a thorough classical and theological education." In conformity to this regulation, the Society has ever endeavored to raise up ministers after the heart of Jehovah, "who shall feed the people with knowledge and understanding."

April 10th, 1816, the Directors voted, that they would hold quarterly meetings on the second Wednesdays of January, April, July and October, at 10 o'clock, A. M., for the purpose of making appropriations to beneficiaries, and transacting any other business that might come before them. The quarterly meetings have been held on these days from that time to the present.

The method of bestowing the charities of the Society, has been various. The plan first adopted, was to afford gratuitous assistance to young men, sufficient to meet their necessary expenses; but this was found to encourage indolence, and extravagance. October 13th, 1819, the Directors fixed upon a definite sum to be granted to the beneficiaries, throwing them for support, in some measure, upon their own resources and efforts; but this method did not prove, in its operations, altogether satisfactory. October 11th, 1820, the method of assisting young men by way of loans was adopted; and an obligation was required of them by the Society, to refund one half the amount received. This method operated favorably. July 12th, 1826, the whole was made a loan, payable by instalments in one, two, and three years, after the young men should come into the ministry. April, 1836, the conditions of payment were further relaxed, by extending the credit on the whole amount to five years from the conclusion of the course of study; and still further, by offering a discount of twelve per cent. per annum, on all sums refunded before the expiration of the five years, according to the part of the time anticipated by the payment. The notes, however, of foreign and domestic missionaries, and of ministers settled over feeble churches, might be cancelled at the discretion of the Board of Directors.

On this footing the appropriations continued to be granted until May 30th, 1843, when the present change was adopted. By this change, after having made a full experiment both of the gratuitous and of the loaning system under various modifications, the attempt has been made

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to retain the advantages of both, by keeping them more distinct, rather than by virtually amalgamating them as on the former plan; and by giving to the young men their choice, influenced by such advice in view of their peculiar circumstances as they may obtain from judicious friends and from the officers of the Board, whether to receive assistance as a gratuity or as a loan.

The loans, though without interest during the term of credit, are to be treated more strictly as a debt than heretofore, being required to be refunded in full by the young men before their settlement in the ministry; or within two years after they shall have finished their studies, if they do not settle within that time. This change in the loaning system seemed to be demanded by the community, especially by those who had been the recipients of its charities; and the Society, always willing to be the servant of its patrons and friends, most readily adopted it.

The Board of Directors established a Committee of Agency of their own members, as early as Jan. 13th, 1819. Jan. 9th, 1828, the name of this Committee was changed, and its powers enlarged. It was called the Executive Committee, and invested with authority to act in behalf of the Directors during the interim of the Quarterly Sessions of the Board. May 28th, 1827, a Financial Committee was established for the purpose of superintending and managing the funds of the Society.

For the first ten years, the Society operated in different parts of the United States in a loose and desultory manner, though societies and associations auxiliary to it, were formed in various places of the land. Since then, it has from time to time become more systematic in its operations. In 1826 and 1827, the Education Societies which had been formed in Maine, New Hampshire, Vermont, Connecticut and New York, (the latter extending over the States of New York, New Jersey, and Pennsylvania,) became connected with the American Education Society as Branches. In 1829 and 1830, Branch Societies were formed in Illinois, Indiana, and that part of Ohio called the Western Reserve. In 1829 also, an Agency was established at Cincinnati, Ohio; in 1831, Agencies were established in East and West Tennessee, at Utica in 1833, and at Philadelphia in 1834. In 1830, an Auxiliary Society was formed for Rhode Island. Since 1829, county auxiliaries have been formed in most of the counties in the States of Maine, New Hampshire, Vermont, Connecticut and Massachusetts. It should be observed, however, that previously to 1818, four county societies had been formed within Massachusetts. July 13th, 1831, the Presbyterian Branch was reorganized, and greatly extended in its operations. October 2nd, 1835, an Education Society for Michigan Territory was formed, and went into operation, connected with the Western Reserve Branch. In the autumn of 1837, this Society altered its constitution so as to become a Branch, and as such was, January 10th, 1838, recognized by the American Education Society. Within a few years past, there have been some little modifications in the Presbyterian Branch, and the Education Societies at the West, in reference to their connection with the Parent Society; but nothing, essentially affecting its interest or operations, has taken place.

The plan of pastoral supervision of the beneficiaries, was early adopted, and, in some measure, carried into execution. Persons were specially appointed to visit the young men, for this purpose. Since 1826, this service has been more fully performed, and been attended with happy

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effects on the beneficiaries, and the cause generally. The object, as expressed in a Rule of the Society, is thus stated:—"The Secretary shall be required to exercise, so far as he shall be able, pastoral supervision over all who are under the patronage of the Society, by visiting them at the places where they reside, and conversing and praying with them individually and collectively; corresponding with them and their instructors, and by other means calculated to excite them to effort, and to encourage them to seek an elevated spirit of piety." The Secretary of the Parent Society has performed this service, so far as his other duties of an imperative nature would allow. Other Secretaries and permanent Agents also have taken a part in this important work.

The receipts of the Society from year to year, as appears by the Annual Reports, are as follows, viz. 1816, $5,714; 1817, $6,436; 1818, $5,971; 1819, $19,330; 1820, $15,148; 1821, $13,108; 1822, $15,940; 1823, $11,545; 1824, $9,454; 1826,* $16,596; 1827, $33,094; 1828, $31,591; 1829, $30,084; 1830, $30,710; 1831, $40,450; 1832, $42,030; 1833, $47,836; 1834, $57,818; 1835, $83,062; 1836, $63,227; 1837, $65,574; 1838, $55,660; 1839, $55,075; 1840, $51,963; 1841, $63,113,58; 1842, $32,352,15; 1843, $33,789,33; 1844, $34,811,67; 1845, $51,219,55.

The Society has a permanent fund, amounting to $73,887,36.

The results of the Society have been as follows. It has assisted since its formation, 3,587 young men of different evangelical denominations, from the different States in the Union. The number aided in each succeeding year, from 1816 to 1845, is as follows: 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1.040. 1,040, 1,125, 1,141, 981, 922, 810, 615, 468, 388, 345.

The whole amount which has been refunded by former beneficiaries, is as follows: during the eleven years preceding April 30th, 1826, $339,60; in 1827, $90,00; 1828, $864,22; 1829, $830,91: 1830, $1,007,84; 1831, $2,647,63; 1832, $1,312,77; 1833, $2,113,27: 1834, $1,947,78; 1835, $2,957,14; 1836, $4,332,53; 1837, $7,644,10; 1838, $4,467,95; 1839, $4,426,40; 1840, $4,784,84; 1841, $6,633,30; 1842, $4,724,78; 1843, $2,157,05; 1844, $3,514,04: 1845, $3,212,23—making in the whole $60.008,38.

The sum of earnings by the beneficiaries for labor and school-keeping, reported from year to year, for sixteen years, is as follows, viz: 1827, $4,000; 1828, $5,149; 1829, $8,728; 1830. $11,010; 1831, $11,460; 1832, $15,568; 1833, $20,611; 1834, $26,268; 1835, $29,820; 1836, $33,502; 1837, $39,685,87; 1838, $37,844,88; 1839, $33,177; 1840, $31,972; 1841, $21,739,51; 1842, $18,968—making in the whole $349,510.51.

In July, 1827, the Directors of the Society established a periodical, first entitled the "Quarterly Journal of the American Education Society;" in January, 1829, it took the name of the "Quarterly Register and Journal of the American Education Society;" in August, 1830, the name of the "Quarterly Register of the American Education Society;" and from August 1831, till the work was discontinued in 1843, making 15 Volumes, the title of the "American Quarterly Register." This publication contains a great mass of literary and ecclesiastical statistics, and various treatises relating to education, the Christian ministry and benevolent operations.

*In 1826, the time for holding the annual meeting was changed, and the Annual Report of that year embraces a period of twenty months.

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The American Education Society is fundamental in the benevolent enterprises of the present day. It operates unseen but with immense power. Its success in carrying out its plans has surpassed the highest expectations of its founders. Though formed on broad and liberal principles, and in some respects under favorable auspices, yet such results could not have been anticipated. From the success of the past encouragement may be entertained in reference to the future. As the advancement of this cause is inseparable from the promotion of the interests of the church, the welfare of mankind, and the divine glory, it must be dear to the heart of Infinite Love. The justice of Sinai, the mercy of Zion, and the command of Christ to "preach the gospel to every creature," press all the friends of the Society to adopt as their motto—*Energetic Perseverance*, until it shall be announced—"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

WANT OF MINISTERS.

In the New England States many vacant churches exist, and their call is, Send us Pastors, that we may be fed with knowledge and understanding. "But looking beyond the narrow limits of New England," we quote from the last Report of the American Education Society, "and embracing the country at large, for which our labors are needed, there is no longer any necessity for very minute inquiry, in order that we should be convinced of the extensive destitution which exists. If we speak only of the destitute churches, as recognized by the Congregational, Presbyterian, Dutch Reformed, German Reformed, and Evangelical Lutheran denominations, we find that these exceed the number of ministers by more than two thousand and three hundred. In almost every section of the west and south, numerous towns, counties, and sometimes larger districts, are found entirely destitute of any competent evangelical instruction. Of the numerous proofs which might be adduced, a few only must suffice. A committee, appointed by a convention of ministers and elders belonging to the three eastern Presbyteries of Michigan, which assembled in 1844, "to concert measures to supply with the gos-

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pel the churches and regions destitute of it within the boundaries of those three Presbyteries," reported "twenty-six churches as destitute, and ten places where churches ought immediately to be formed." A short time since, there were in Missouri, about fifty counties in which no Presbyterian minister resided. In Kentucky, at the same time, there were from ten to fifteen counties without a Presbyterian minister. Not long ago, it was stated by a minister in Indiana, that in nine of the twenty-one counties embraced in the Presbytery to which he belonged, there was no minister of his own denomination living or preaching, except himself. Even in Southern Illinois, which was examined with reference to this point in 1844, at an expense of three months' labor, while there was found a minister of some sort to every three hundred souls, there was not found, of duly qualified ministers, so much as one to a county. In the State of Louisiana, it has been estimated that there are but about one hundred and thirty evangelical ministers among a population of more than 460,000 souls."

A minister from Ohio, writes, "would to God you could hear the urgency of the requests for but one day's labor among many of the famishing neighborhoods in this section of our Valley. Our churches may be permanently established, if we can get timely assistance. But it is useless to organize more churches here until we have some prospect of supplying them." A letter from Wiskonsin, says, "The time has come when this country must be provided with the ministrations of the gospel. The necessities and desires of the people, like the accumulation of an obstructed stream, have been rising and increasing till the anxiety is very great, and the demand imperious. The people will do all they can, and all they ought, make any effort, any sacrifice, if they can only have a *good* minister. The cry every where is, Send us *ministers*—Send us *good* ministers—Send them *now*."

The Lutherans have 1,400 churches, and yet but about 400

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pastors. The German Reformed have 700 churches, and only about 190 pastors.

We only add, that the increase of the population of the United States is, probably, more than 1,350 every day, on an average. Allowing, then, one minister only to 1,000 souls, five hundred ministers annually are needed to supply the increase of the population of this country. And let it be remembered, that this estimate does not include the present destitution of ministers, which is very great, nor the vacancy made by the decease of ministers, to supply which would require about 500 annually. Such is our *home* condition.

But what shall be said of the foreign field? The American Board of Commissioners for Foreign Missions are urgent in their demands for more laborers. In addition to the men they now have in service, and to the numbers requisite to supply the places of those who decease, or return to this country, on account of ill health, it is estimated by the Secretaries of the Society, after particular examination and mature reflection, that at least 230 missionaries more than they now have in the field, might easily and advantageously be employed immediately, could they be obtained. Such are now the openings in the providence of God for laborers in heathen lands. Other openings will annually occur, and, in a few years, there will probably be a greatly increased demand for missionaries of the cross. The Society has now been in existence 35 years, and before the same period of time shall have again elapsed, it is confidently believed, that the whole heathen world will be in readiness for the reception of ambassadors of Christ. Two thousand missionaries at least, the churches in the United States ought to send forth on this embassy of mercy. A great work is to be performed. There are now about six hundred millions of the human race in Pagan and Mohammedan lands, shrouded in moral darkness, in all its varied and horrid appearances. Twenty millions of souls, annually, pass to their everlasting destiny without the knowledge of the Savior of

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sinners. For the conversion of this world to Christ, nothing, except the Holy Ghost, is wanted, so much as ministers of the gospel. And yet there are not so many by nearly one third, now preparing for the ministry, as there were eight years ago. O, that the pious young men of our country, would ponder this well, and then say Here, Lord, am I, send me.

EARLY HISTORY OF AMERICAN GEOGRAPHIES.

Before the Revolution, Europeans were the only writers of American Geography. The work last used to any considerable extent, before Geographies were prepared and published by Americans, was the one published by William Guthrie, Esq. of London, entitled "a Geographical, Historical and Commercial Grammar." This was imported from England, and was a standard work in our Colleges. Thirteen editions of it had been printed in 1792.

The Rev. Jedidiah Morse, D. D. of Charlestown, Ms. was the pioneer in the department of Geography in this country. The first edition of his work was printed at New Haven, Ct. October, 1784. He was, at that time, the teacher of a Young Ladies' School, and the manuscript was intended not for publication, but to be copied by his pupils. Soon, however, so many copies were wanted, that he was induced to publish it in an 18mo. volume of 214 pages. This was the first Geography ever printed on the Western Continent. Before 1784, no English or Foreign Geography had been re-printed in America. The first octavo edition of Dr. Morse's work was in one volume, and was published in March, 1789, and dedicated to His Excellency William Livingston, Esq. LL. D., at that time Governor of the State of New Jersey. Prior to publishing it, the Doctor spent four years in visiting the several States of the Union, corresponding with men of science, and consulting the most authentic sources of information. In this way he obtained the documents and materials for his account of the country. Having done this, he prepared the manuscript, and then submitted it to the inspection of gentlemen in various parts of the country, distinguished for their attainments in this department of knowledge. In this manner, the work was made as correct as could have been expected. What he said in his Geography respecting Europe, was taken from Zimmerman's Political

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Survey and Guthrie's Grammar. In 1828, there had been published 28 editions of Morse's Common School Geography 8vo.; 4 editions of his American and Universal Gazetteer, first published in 1797, and several editions of his elements of Geography, 18mo., and of the Abridgment of his Universal Geography, in one volume, 8vo. The whole number of copies of these works amounted to more than 300,000, of which about 30,000 or 40,000 were of the 8vo. size, and the remainder chiefly of the 12mo. size. The first edition of the 8vo. Abridgment was printed in 1811. The first edition of Morse's large work was re-printed in London, Edinburgh, and Dublin, and translations in French and German, were printed on the Continent. Dr. Morse died at New Haven, Ct. in 1826, aged 65 years.

About the time Dr. Morse published his Geography, Mr. Caleb Bingham of Boston, who was a graduate of Dartmouth College, published a Geographical Catechism. His work was enlarged and improved, and 22 editions of it, or 100,000 copies were printed.

Dr. Nathaniel Dwight of Connecticut, brother of President Dwight, published in 1790, a 12mo. School Geography in the form of question and answer, but it never had a very extended circulation.

In 1803, the Hon. John Hubbard, who was afterwards a professor in Dartmouth College, published a work of 240 pages, entitled "The Rudiments of Geography." At that time, he was Preceptor of an Academy at Deerfield, Ms. It was a good Geography for its day, and so acceptable, that it passed through seven editions.

Mrs. Susanna Rawson of Roxbury, Ms. who was for many years a teacher of a High School for Ladies—published in 1806, a work entitled "An Abridgment of Universal Geography, designed for the use of schools and Academies in the United States." The extent of its circulation is not known.

A work of this kind was published in 1810, by Rev. Dr. Elijah Parish of Newbury, Ms. entitled "A New System of Modern Geography." It had some interesting characteristics, and was popular for a time, and passed through several editions. Dr. Daniel Adams published in 1814, his Geography, and it has passed through about twenty editions, averaging about 6,000 copies to an edition. Since this was issued, a great number of works of the kind, good, bad and indifferent, have gone forth from the press. The most scientific, correct, useful, and, therefore, best of these are Joseph E. Worcester's and William C. Woodbridge's.

A School Geography, illustrated with Cerographic Maps, by Sidney E. Morse of New York, has recently been published. It is a highly valuable work, and adapted to general circulation.

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DISSENTING ACADEMIES IN GREAT BRITAIN FOR YOUNG MINISTERS.

From Mann's Lectt. Eccl. Hist., xii. p. 518.

When founded.

1665 Rathmel, in Yorkshire, removed to Attercliffe, near Sheffield, 1698, and back to Rathmel, Presbyterian extinct.
1665 Taunton, Presbyterian, extinct in in 1759.
1669 Shrewsbury, Presbyterian, extinct.
1710 Bristol, Particular Baptist.
1716 Kendal, Independent, extinct in 1752.
1729 Northampton, now at Wymondley, Herts, Independent, removed to London and called Coward College.
1752 Axminster, Independent, removed to Exeter.
1756 Hexmondwike, Yorkshire, Independent, extinct in 1800.
1757 Warrington, Lancashire, Socinian, extinct in 1783.
1768 Trevecka, South Wales, removed to Cheshunt 1792, by Countess of Huntingdon.
1772 Homerton, from Mile End, Independent.
1780 Abergavenny, removed to Oswestry 1782, and to Wrexham 1795, Independent.
1782 Newport Pagnel, Bapt. and Independent.
1783 Hoxton, now Highbury, Independent.
1786 Manchester College, removed to York 1803, Socinian.
1789 Gosport, Independent, Missionary Acad. Extinct.
1794 Worship Street, London, General Baptist, Socinian, (doubtful.)
1795 Rotherham, Independent.
1795 Carmarthen, Independent.
1799 Wisbeach, General Baptist, new connexion.
1800 Idle, near Bradford, York, Independent.
1803 Hackney, Independent.
1806 Bradford, Particular Baptist.
1807 Abergavenny, Particular Baptist.
1810 Stepney, Particular Baptist.
1816 Blackburn, Independent.
[1834 Wesleyan Theological Institution, London.]

NOTICES OF NEW PUBLICATIONS.

Report of the Superintending School Committee of Dublin, N. H., read at the Annual Meeting, March, 1845. Keene: Printed by J. & J. W. Prentiss. 1845.

The Superintending School Committee are Levi W. Leonard, H. A. Kendall, Thomas Fisk, A. H. Fisk and T. P. Mason. The report of these gentlemen is prepared with great labor and much care, and is worthy to be read by all similar Committees. We will give a brief outline of it, thus presenting the subjects considered.

I. Summer Schools. Examination of Teachers. Employment of Teachers. Examination and statistics of the Schools. Condition of the Schools.

II. Winter Schools. Examination of Teachers. Statistics and school Record. Studies. Composition. Visits of Parents and others. Discipline of the Schools. Thorough Instruction. Common School Association. School houses.

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This document concludes as follows :—"Our report is a long one ; and our apology, or rather defence for taking up so much time is, that the common schools constitute an object of the highest public interest. We all know how much time has been spent in Town Meeting, every year, in discussing the subject of roads. Good roads are, indeed, important ; but the happiness of a people depends much more upon their common schools than upon their roads ; and we should be willing to give our schools their fair proportion of public hearing.

While we are grateful to the Giver of all Good for our privileges, it behooves us, at the same time, to be diligent and faithful in improving them. It is a common saying, that we can give nothing to the young so valuable as a good education If we *really believe this*, we shall be sparing neither of pains nor expense in furnishing the young with every facility for thorough instruction and training, in all that can properly develope their faculties and render them intellectually wise, and morally good and happy.

A Funeral Sermon, preached at Newmarket, N. H., April, 20th, 1845, on the Death of Mrs. Helen St. John, wife of Gilbert A. Grant, Esq. By Rev. Stephen S. N. Greely, Pastor of the Congregational Church. Boston: Printed by S. N. Dickinson & Co., 1845.

This sermon published at request is founded upon Luke viii : 52. "And all wept, and bewailed her : but he said, Weep not ; she is not dead but sleepeth." After an interesting introduction, the writer traces the analogy between the sleep of the body in its literal sense and its sleep in death, under the following heads. I. Sleep pertains to the body ; and it is the frail structure of the body that makes it a necessity. II. Sleep follows and terminates the period of wakeful, conscious existence. III. Sleep cuts off, during its continuance, all intercourse with surrounding objects, and closes up the avenues of sense. IV. The sleep of the body is temporary. V. In this connection, I notice one more item of resemblance, between the sleep of the body and the sleep of death, neither effect any alteration in man's moral character. The sermon closes with a brief notice of Mrs. St. John, who was a devotedly pious person, and appropriate and sympathetic addresses.

A Sermon, preached at Chichester, N. H., Oct. 15th, 1845, at the Ordination of Rev. Charles Willey, by Rev. E. N. Hidden, Pastor of the Congregational Church, Deerfield, N. H. Published by request. Gilmanton: Printed by Alfred Prescott, 1845.

The text selected for the occasion is 1 Thes. ii : 4. "But as we are allowed of God to be put in trust with the gospel, even so we speak ; not as pleasing men, but God which trieth our hearts." In the Sermon the preacher treats of the Pastoral Office—its origin, duties, difficulties and qualifications. I. The Pastoral Office is an institution of divine appointment. II. The Pastoral Office embraces a wide field of Christian duties. III. The Difficulties of the Pastoral Office. Two are mentioned ; the *indifference* of the people to the gospel, and their *fastidiousness*. IV. The Qualifications for the Pastoral Office. Those named are Boldness, Humility, and Fidelity. The sermon is serious, appropriate and timely.

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NOTICES.

The following Clergymen are expected to prepare the Statistics of the Congregational Churches and Ministers of the several Counties, in which they reside, viz: the Rev. Messrs. French of Northampton, and Kelly of Hampstead, Whiton of Antrim, Bouton of Concord, Tobey of Durham, Blake of Tamworth, Woods of Newport, Barstow of Keene, Cooke of Lebanon, and Perry of Lancaster. The Rev. Dr. Burroughs of Portsmouth, will prepare the Statistics of the Episcopal Denomination, and the Rev. E. E. Cummings of Concord, will prepare the Statistics of the Baptist Denomination.

Suitable persons will be requested to prepare the Statistics of the other religious Denominations in the State.

The following gentlemen will prepare the Juridical Statistics of the Counties, in which they live, viz: John Kelly, Esq. of Exeter, William H. Duncan, Esq. of Hanover, William P. Wheeler, Esq. of Keene, and Josiah H. Hobbs, Esq. of Wakefield. In the other Counties, persons will soon be appointed.

Individuals in each town, either have been, or will be, requested to prepare the Statistics of Physicians, as Dr. Prescott of Concord, Dr. Perry of Exeter, Dr. Adams of Keene, Dr. Crosby of Hanover, Dr. Farrar of Derry, and the Rev. Dr. Burroughs of Portsmouth.

Sketches of Alumni of Dartmouth College will appear in every succeeding number; also Articles in regard to Common Schools.

Among Contributors of Articles for the Repository may be named the Faculty of Dartmouth College, Professor Upham of Bowdoin College, Rev. Nehemiah Adams and Dr. Jenks of Boston, and Rev. Drs. Woods of Andover and Dana of Newburyport.

All communications, designed for insertion in the Repository, may be directed to the Rev. William Cogswell, Gilmanton, N. H.

And all orders for the Repository may be sent, post paid, to Alfred Prescott, Esq. Gilmanton, N. H.

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PROSPECTUS

OF THE

NEW HAMPSHIRE REPOSITORY;

DEVOTED TO EDUCATION, LITERATURE AND RELIGION.

CONDUCTED BY THE FACULTY

OF

GILMANTON THEOLOGICAL SEMINARY.

1. This Periodical is designed to promote the highest interests of Education, Literature and Religion. Its Articles will relate to Education in Common Schools, Academies, Colleges and Professional Institutions, especially Theological Seminaries; to Biography, statistics of Churches, Ministers, Lawyers, Physicians; to religion generally—biblical literature, theology, the Church, the Christian Ministry, benevolent enterprises of the day, personal piety, and the spiritual improvement of the rising generation.

2. The Work will be published quarterly, and be issued on the first of October, January, April and July. Each number will contain 72 pages, making yearly a volume of 288 pages.

3. This Quarterly will be $1,00 per annum, payable in advance; if not paid in advance, $1,25.

It may be expected, that some of the best writers in New England will furnish articles for this work.

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THE

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DEVOTED TO EDUCATION, LITERATURE AND RELIGION.

CONDUCTED BY THE FACULTY

OF

GILMANTON THEOLOGICAL SEMINARY.

VOL. I. APRIL, 1846. No. 3.

GILMANTON:
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THE

NEW HAMPSHIRE REPOSITORY.

VOL. I. APRIL, 1846. No. 3.

AN INQUIRY INTO THE MEANING OF ROMANS 7: 14—25.

By the Rev. Isaac Robinson of Stoddard.

"For we know that the law is spiritual; but I am carnal, sold under sin. For that, which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then, I do that which I would not, I consent unto the law that it is good. Now then, it is no more I, that do it, but sin that dwelleth in me. For I know that in me, (that is, in my flesh,) dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would, I do not, but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin."

The first question, which this passage naturally suggests is this,—"of whom speaketh" the apostle "these things? Of himself, or of some other man?" To this I answer, that if he ever speaks of himself, or describes his own experience we may, I think, safely conclude that he does it here. For he uniformly

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speaks in the first person; and uses the pronoun *I* more than twenty times in this paragraph, and the pronouns, *me*, *my*, and *myself* repeatedly. And if by these personal terms, he means not himself, but some other person, whose character and state were widely different from his own, then how are we to know that he ever speaks of himself in any part of his writings. I am aware that we have been referred to the following texts for proof that "the Apostle often employs the first person singular," when he intends not himself, but others. 1 Cor. 6: 12, "All things are lawful unto *me*, but all things are not expedient; all things are lawful for *me*, but *I* will not be brought under the power of any." 1 Cor. 13: 11, 12. "When *I* was a child *I* spake as a child, *I* understood as a child," &c. Gal. 2: 18. "For if *I* build again the things which *I* destroyed *I* make myself a transgressor." But where is the evidence that the Apostle did not intend to include himself as well as others in "the general principles," which he here lays down? or what parallelism is there between these texts and the passage under consideration, if in that, the Apostle is describing, not his own experience; but the experience of another man?

But "allowing it to be Paul's *own experience*," the next question is, "when had he such experience?" Is the experience here described that of Saul, the Pharisee, or of Paul, the Apostle of Jesus Christ? To prepare the way for an answer to this question, it must be borne in mind that the Apostle has here represented it as a part of his experience that he "*knew the law to be spiritual.*" But what is meant by the law's being spiritual? Undoubtedly this, that it requires not merely outward actions, but a spiritual obedience, an obedience "agreeable to the nature, and mind of the Holy Spirit." Whoever therefore knows that the law is spiritual, knows that it requires of him the renunciation of all carnal and selfish affections, supreme love to God, and disinterested regard to his glory; and that it requires all this, under penalty of eternal death; and without making the

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least allowance for any supposed inability to perform the obedience required. With this remark in view, permit me to offer the following arguments in support of the position that the Apostle is here delineating his experience, *as a Christian.*

1. In describing his experience he employs the present tense. He had before spoken of his stupidity, and his conviction by the law, as *past* events. "I *was* alive without the law once, but when the commandment *came*, sin *revived*, and I *died*." But here he changes the tense, and speaks of the conflict which he describes, as being what he experienced at the time, when he wrote. "I *am*,"—not I *was*,—"carnal, sold under sin. I know that in me, that is, in my flesh there *dwelleth*,"—not there *did dwell*,—"no good thing. I *find*,"—not I *found*,—"a law that when I would do good evil *is*,"—not *was*,—"present with me;" and so through the whole of this paragraph. But, if the Apostle is here speaking of his *past* experience in his unconverted state, why does he not continue to speak in *the past time?* Why change the tense, apparently *without any reason?* Must not such a change of tense be adapted to lead his readers into error? And has it not actually had this effect upon a large portion of them, if it be a fact that he is here describing his experience in a legal state? Can any parallel instance of such a change of tense from the *past* to the *present*, while the writer is still speaking of a past event, be produced from any other part of the New Testament? Until I see such an instance produced, or some satisfactory reason assigned for the Apostle's using the present tense, while speaking of his *past* experience in his unconverted state, I shall consider this change of tense as no inconsiderable proof, that he is here describing his experience as a Christian.

2. That Paul is here speaking of himself as a Christian, I argue from the fact, that his experience as here described does not accord with the description, which is elsewhere given of his experience in a legal state. He belonged to the sect of the Phari-

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sees ; and probably excelled many, if not most of them, in the strictness, with which he observed the law. And what exalted views they entertained of their own purity and rectitude, is sufficiently manifest from all the descriptions given of them in the New Testament. The Pharisee mentioned in the parable spoken "unto certain, who trusted in themselves that they were *righteous*, and despised others," and who was doubtless presented as a representative of the sect in general, is described as having, *in his own view*, no sins to confess. He thanks God that he is not as other men ; boasts of the frequency, with which he fasted, and the punctuality with which he paid tythes ; but no confession of guilt escapes from his lips. And such appears to have been the case with Paul, while "after the straitest sect of the Jews' religion ; he lived a Pharisee." Accordingly he says in the ninth verse of the context, "I was *alive* without the law once ;" by which I understand him to mean "*spiritually alive* in his own apprehension, and not in reality." And hence he assures us, Philip. 3: 6, that "as touching the righteousness, which is in the law, he was *blameless* ;" which must, I conceive, mean, that he verily thought that he had the righteousness, which the law demanded. But how could he think this, when he knew the law to be spiritual, and felt himself to be "carnal, sold under sin ?"

But it will, perhaps, be said that the Apostle in the text is describing his experience, not while he was alive without the law, but after the commandment came with convincing power. Be it so. But when did the commandment *thus* come ? To this it has been answered, "We may suppose to be in childhood, or in riper years." But if Paul, "in childhood or in riper years," had had those views of the spirituality of the law, and that deep and painful sense of his own want of conformity to it, which he describes in the text, it seems to me impossible to account for those exalted views of his own purity and righteousness, which he cherished, while engaged in persecuting the church. For it

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will be recollected that he is expressly said in the Scriptures to have been at that time a young man ; which forbids us to suppose that he was over thirty years of age. Indeed all that is said of him in the Bible, before he was struck down to the ground by a light from heaven, seems to me irreconcileable with the supposition, that previous to that time he had those views of the strictness and spirituality of the law, and had felt that painful conflict in his own breast, which he here so feelingly describes. With such views of the law, and with such a sense of his own want of conformity to it, how could he have entered with all his heart into the dreadful work of persecution, and yet all the while "have verily thought with himself," that he was doing right ? And with such views of the law and of himself, how could he have placed that entire dependence on his own righteousness for justification, which we know that he did, up to the very time of his conversion ? In reference to this he said, "what things were gain to me," (that is, the things, by which he had before hoped to gain eternal life,) "those I counted loss for Christ—that I might be found in him, not having mine own righteousness, *which is of the law, but that which is through the faith of Christ.*" Indeed the views, which the Apostle expresses of himself in the text, are as opposite to those, which he cherished in his unconverted state as light is to darkness.

But it may be said, that after he was struck under conviction on his way to Damascus, and before he was converted he might have experienced all that he has described in the text. We need however only read the text attentively, to be convinced of the contrary. Nothing can be more evident than that he is here describing, not a transitory, but a durable conflict ; not feelings of which he might have been the subject, a day or two, and never before or after ; but feelings which he habitually experienced. "I find then a LAW," says he, "that when I would do good, evil is present with me." That the term *law* here means custom, *or what is habitual and established*, will, I presume, be universally

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admitted.* How then could Paul experience all that he has here described during that conviction, which immediately preceded his conversion? It appears then, I trust, that the description which he here gives of his experience is altogether irreconcileable with the description, which is else where given of his experience in his unconverted state. And if so, then the experience, which he here describes, in *the present tense*, must be his experience *as a Christian*. And this will appear more clearly, if,

3. We examine the language in which he here describes his experience. I am aware that some part of this language has been considered as furnishing clear proof, that Paul is speaking of himself as unconverted; and this I shall examine before I close. At present I shall confine myself to those expressions, which I consider as affording decisive evidence of the Christian character.

First, Though the Apostle here complains of committing sin, yet he speaks of it as that which he does not *approve*, but *hates*. Thus in the 15th verse, he says, "For that which I do, *I approve not*; since it is not *what I desire* that I do; but I do that which *I hate*."† But in what other part of the Bible is an unconverted man ever spoken of as *hating* sin? Though the unconverted are often described in the Scriptures as hating; yet *sin* is never in a single instance represented as the object of *their hatred*. On the contrary they are described as loving it, as finding it sweet to their taste, and as hiding it under their tongue, while at the same time, they are represented as "*hating* God, as *hating* Christ, as *hating* Zion, as *hating* good men, as *hating* the light, as *hating* good, as *hating* instruction and reproof, as hating peace, as hating their own souls, and as living in malice

* See Prof. Stuart in Loco.

† I have here, and in a few other places, adopted the translation of Prof. Stuart as probably expressing more accurately the meaning of the Greek, than the received version.

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and envy, hateful and *hating* one another." And the same idea is communicated, when they are represented as "*despising* God, *despising* his law, *despising* his statutes and judgments, *despising* Christ, and despising *wisdom* and *instruction*." If then the Apostle has here represented himself, while unconverted, as *hating* the sin, which he committed, his representation seems to me in direct contradiction to all the descriptions which are given of the unconverted in other parts of the Bible. In this connection I wish to remark, that the Apostle has here not only represented himself as hating sin, but as desiring holiness, and as finding it *easy to desire it*. "It is not what I desire, θέλω, which I do. For to desire, τὸ θέλειν, what is good is *easy for me*, but to do it I find difficult."* But the Bible is so far from representing the wicked, as desiring that, which is spiritually good or holy, that it uniformly represents them as desiring the contrary. "Ye will not, οὐ θέλετε, ye *desire* not to come unto me that ye might have life." "His citizens *hated* him, and sent a message after him saying, οὐ θέλομεν, we *desire* not this man to reign over us." "How often would I have gathered thy children together, καὶ οὐκ ἠθελήσατε, and ye have not desired it." "Ye *desired* a murderer to be granted unto you, and killed the Prince of Life." "Depart from us, for we *desire* not the knowledge of thy ways." "The soul of the wicked *desireth* that, which is *evil*." "The *desire* of the wicked shall perish." "Grant not O Lord *the desires* of the wicked." "Among whom we all had our conversation in time past in the lust of the flesh fulfilling, τὰ θελήματα, *the desires* of the flesh and the mind; and were by nature the children of wrath even as others." If a single instance could be found in the Bible, in which the wicked are represented as *desiring*, or "finding it *easy to desire*, that which is good," or holy, it would afford a stronger argument against the doctrine of total depravity, than any of its opposers have ever yet been able to produce.

* See verses 15th and 18th, in Stuart's translation.

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It has indeed been said, that when the Apostle represents himself as desiring, and finding it easy to desire that which is good, he only means, "that his reason and conscience decide in favor of doing good." But wherever the verb θέλω, or any other verb signifying to *desire* occurs in the Bible, it expresses the acts of the *will*, or the desires and affections of the heart; and not merely *the dictates of reason and conscience*; faculties of which *desiring and willing* can with no propriety be predicated.

And as the wicked are uniformly represented in the Bible as *desiring* that which is evil, so the righteous are as uniformly represented as *desiring* that which is spiritually good. "*The desire* of our soul is to thy name, and to the remembrance of thee: with my soul have *I desired* thee in the night. My soul breaketh for the longing (in the Hebrew, for *the desire*) that it hath to thy judgments at all times." "One thing have I *desired* of the Lord, that will I seek after, &c." "We trust we have a good conscience, θέλοντες, *desiring* in all things to live honestly." And said Nehemiah, in solemn address to God, "Let thine ear be attentive unto the prayer of thy servants, who *desire* to fear thy name." It is worthy of remark that he does not say that they feared the Lord, but that they "*desired to fear his name.*" And how many of the people of God are there, whom a consciousness of their own imperfections, constrains to adopt the same modest and diffident language? They dare not say that they *fear* the Lord, or that they *love* him, or *trust* in him, but they know that they *desire* to do all this, and that it is easy for them to desire it." For such desires spontaneously arise in their hearts, whenever his character is brought into their view. The fact, therefore, that the Apostle *desired*, and *found it easy* to desire, that which is spiritually good, I consider as affording decisive evidence, that he is here speaking of himself as a Christian. Nor is this evidence, in my view, in the least invalidated by the Apostle's adding that "he found it *difficult* to do the good, which he desired." For where is the Christian, who has not experi-

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enced the same difficulty? As the venerable Mr. Jay has justly remarked, "What the Christian does in this world is very little, compared with what he ought to do, and with what he *desires* to do. If you view his dispositions, if you judge of him by *his desires*, he would attend on the Lord without distraction; he would run and not be weary, walk and not be faint. He would *equal a seraph* in the services of heaven. But if you view his executions; if you judge of him by his attainments, he cries out, 'The flesh lusteth against the Spirit, and the spirit against the flesh, and these are contrary the one to the other, so that I can not do the things that I would.'"*

Secondly, In the language, by which the Apostle here describes his experience, he clearly distinguishes between his *renewed* and his *corrupt* nature. "It is no more *I* that do it; but *sin* that dwelleth in me." Here his corrupt nature is personified and called SIN, and his renewed nature is personified and called *I*, or as he more forcibly expresses it in a subsequent verse, *I, myself*. That this view of his language is correct, is evident from the explanation which he adds in the words immediately following. "For I know that in me, (that is, in my flesh,) there dwelleth no good thing." By *flesh* here, it is universally admitted that the Apostle does not mean his body, but his corrupt nature, which he elsewhere calls the "body of sin," and "the old man, which is corrupt according to the deceitful lusts." But if he had no other nature but this; no nature but one that was, σαρξ, or σαρκικός, *fleshly and corrupt*, how could he distinguish between this, and some other nature that he possessed? Why, when he declared that no good thing dwelt in him, should he be so careful to add the explanatory clause, "that is in my flesh;" thus clearly distinguishing between his flesh and some other part of him, and necessarily implying that in that part "some good thing did dwell?" But it has been said, that the Apostle here distinguishes

* Family Sermons Vol. II. p. 160.

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not between his renewed and his corrupt nature ; but between his flesh or corrupt nature and certain faculties of his *mind*, such as reason and conscience. But the *mind* of the unregenerate, with all its faculties, is declared by Paul to be σάρξ, *flesh*, polluted and depraved. He tells us expressly, Rom. 8: 7, that their mind is φρόνημα τῆς σαρκὸς, the mind of the flesh, *and therefore enmity against God.* And in Col. 2 : 18, he calls the mind of the unrenewed man, νοῦς σαρκὸς, a mind of flesh, by which he is vainly puffed up. And in Titus 1 : 15, he tells us that the *mind and conscience* of the unbelieving are defiled, so that to them there is nothing pure, nothing spiritually good in any part of them. And this is the uniform language of the Bible. In no part of it, can I find even a remote intimation that in the natural man, or any of his faculties, there is any thing morally good. It declares that he is *flesh* and ascribes to him *nothing better.* " My spirit shall not always strive with man, *because he is flesh.*" " That which is born of *the flesh is flesh.*" " They that are in *the flesh* can not please God ;" they have nothing in them spiritually good, or pleasing in his sight. If then the Apostle is here speaking of himself as " in the flesh," or unconverted, how could he in effect say, that in any part of him there dwelt something spiritually good and pleasing to God? I say, *spiritually good ;* for it will be universally admitted that it is spiritual good or holiness, that he meant to deny dwelt in his flesh. Is it not plain then, that he has here distinguished between his sinful and his renewed nature ; and of course that he is speaking of himself as a Christian. This, I trust, will more clearly appear, if we consider,

Thirdly, That the Apostle has here represented himself as taking pleasure in the divine law, with respect to his spiritual, or renewed nature. " I delight in the law of God after the inward man." The verb Συνήδομαι here used, literally signifies to be pleased with a thing as agreeable to the taste, or " *to delight in*

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it *altogether, or wholly.*"* And how exactly does what the Apostle here says of himself, as taking complacency in the law of God, accord with the representation, which in other parts of the Bible, is given of the good man, as "*loving* the law of God," as having "*his delight* in his law;" as "esteeming it better than thousands of gold and silver, as finding it sweeter than honey and the honey-comb, and as having it written in his heart." And the same idea is communicated when he is represented as saying "Thy testimonies are *my delight and my counsellors.* Thy testimonies have I taken as *an heritage* forever; for they are *the rejoicing of my heart.* Thy statutes are *my songs* in the house of my pilgrimage." But how opposite to this is the description, which the Bible gives of the unconverted. They are represented as "rejecting the law, forsaking the law, turning away their ear from hearing the law, pulling away the shoulder and refusing to hearken, and stopping their ear, and making their heart as an adamant, lest they should hear the law of the Lord." The description therefore, which the Apostle has here given of himself as delighting in the law of God is in direct opposition to the description, which the Bible gives of the unconverted, and in perfect harmony with that, which it gives of the regenerate. Indeed it seems to me impossible, that any man who knows the law to be spiritual, should "delight in it altogether or wholly," while unrenewed. In opposition to this however, it is asserted, that the Bible uses as strong language respecting the unregenerate, as the Apostle here uses respecting himself. Let us examine the texts adduced in support of this assertion. The first two are Mark 6 : 20, and John 5 : 35, in which we are told, that "Herod heard John *gladly*, and that the Jews were willing to *rejoice* in his light for a season." But it is no uncommon thing for wicked men, to be pleased for a season with the eloquence, fervor and zeal of a faithful preacher. But when the truth be-

* See the word in Dr. Robinson's Greek Lexicon.

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gins *to bear on their consciences*, if they are not brought cordially to embrace it, they generally become open and bitter opposers, as was the case with Herod and the Jews here referred to.

The next text adduced is Matt. 13: 20, in which we are told, that that class of Gospel hearers represented by seed sown on stony ground "*receive the word with joy;* but having no root in themselves endure but for a season, and in the time of temptation fall away." But this is no proof that they knew the law to be spiritual, or that they correctly understood the word, which they received with joy. It is very possible for persons, when they hear the gospel preached, to be filled with a selfish joy, because they think they have an interest in its invaluable blessings. They love God, not because he is holy; but because they believe that he loves them, and will save them with an everlasting salvation. Christ is precious to them, not on account of the moral excellencies, that adorn his character; but because they expect to share the saving benefits of his mediation. Such selfish religion is too common in the world; and for the most part is as transitory "as the morning cloud and early dew, that goeth away."

We are next referred to John 2: 23, 34, and to Acts 8: 13, from which we learn that Christ did not commit himself to certain Jews, who *believed* on his name, because *he knew their hearts;* and that Simon the sorcerer, when he heard Philip preach, *believed.* But men may have a speculative belief, that Jesus of Nazareth is the Son of God and the Savior of the world; and yet be far from delighting either in the law of God, or in the gospel of his grace. Indeed the unconverted are often represented in the Bible as believing. "Nevertheless among the chief rulers also, *many believed on him;* but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved *the praise of men more, than the praise of God.* But while the Bible teaches us that there is "a dead faith," as well as "a faith that worketh by

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love," a "believing for a season," and a "believing in vain," as well, as a "believing to the saving of the soul," it never teaches us that men can *delight* in the law of God, and yet retain "the carnal mind, which is *not subject to the law of God, neither indeed can be.*"

The last text to which we are referred, and on which the most stress is laid, is Isa. 58: 2, "Yet they seek me daily and *delight* to know my ways, as a nation that did righteousness, and forsook not the ordinances of their God: they ask of me the ordinances of justice; *they take delight* in approaching unto God." The knowledge of God's ways, in which the self-righteous Jews are here represented as delighting, was, as the connection shows, a speculative knowledge of his ordinances; for it is added, as explanatory of this, "they ask of me the ordinances of justice." And when it is said, "they take delight in approaching unto God," it is equally evident that an external attendance on the ordinances of his worship is all that is meant. "With these things," as Dr. Scott has justly remarked, "they were pleased, merely because they gratified their pride, entitled them to respect, and increased their presumptuous confidence." By such outward performances, they flattered themselves, that they had brought God into their debt; and therefore, in the words following, demanded, "Wherefore have we fasted, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge?" That the unconverted, who are disposed to trust in such external performances for justification, *take delight in them* is readily admitted. The Pharisees of old, no doubt, took pleasure in the law of God, which they believed they had so perfectly obeyed, that it secured to them eternal life. But would they have delighted in it, had they "known it to be spiritual," and felt, that instead of promising them life, it doomed them to eternal death?

Those, who hold that Paul's delighting in the law of God is no proof, that he was then a Christian, seem to overlook the fact,

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that when he delighted in the law, *he knew it to be spiritual.* But he did not know the law to be spiritual till after "the commandment came; but when the commandment did come, "*then began his active and increased opposition to it;*" and of course this opposition must have been subdued, before he could delight in the law of God *after the inner man.*

But what is the meaning of the phrase, "inner," or inward "man?" To this it has been answered, "It means the intellectual part of man in distinction from his heart, or in other words, his reason and conscience in distinction from his propensities and affections." But in what other part of the Bible do we find such a distinction? The phrase "inner man" is peculiar to Paul; and he elsewhere uses it with respect to believers; and, as I must think, to signify their renewed nature. Thus he prays for the Ephesians, that "God would strengthen with might by his Spirit *in the inner man.*" But how does the spirit strengthen believers? Not by rendering their natural faculties more vigorous; but by increasing their graces. That this was the strength, which the Apostle prayed might be granted to the Ephesian Christians, is rendered certain by what he immediately adds, "That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth knowledge; that ye might be filled with all the fulness of God." That the "inner man" here means the renewed nature of believers, and that this is strengthened by the Spirit's increasing their faith and love, and other graces, and, in this sense, filling them with all the fulness of God, is in my view too evident to admit of a doubt. And in the same sense I understand the phrase in 2 Cor. 4: 16, "For which cause we faint not, but though our outward man perish, yet the *inward man* is renewed day by day." The Apostle's meaning, I take to be this: Though under our afflictions our corporeal nature is decaying and perishing; yet our spiritual

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nature is gaining renewed strength from day to day. The afflictions, which we suffer, have, through the agency of the Divine Spirit, a sanctifying influence upon us, and prove the means of invigorating our graces, and increasing our spiritual strength and conformity to God; and thus "our light affliction which is but for a moment, worketh for us a more exceeding, eternal weight of glory." It is manifest then, I think, that by the "inner man" is meant the same that Peter calls, "the hidden man of the heart;" and Paul, "the new man which is renewed in knowledge after the image of him who created him." And if so, then the conflict, which the Apostle here describes, must have been between his sinful and his renewed nature. If with respect to his renewed nature, he delighted in the law of God, it is certain that he is speaking of himself as a Christian. Additional evidence of this is furnished by the fact, that he here complains of a conflict between the law of his mind, and the law in his members. "I see another law in my members warring against the law of my mind." But what does he here mean by "the law in his members?" Undoubtedly, "the law dictated by his *carnal* passions and desires;" and of course the law of his mind must be the law dictated by his spiritual affections and desires. For he represents these two laws as directly opposite to each other; and as opposing one another in all their operations. If then the law in the members is the law dictated by carnal passions and desires, the law of the mind must be the law dictated by spiritual affections and desires; otherwise there would be no opposition between them. The warfare, therefore, between these two laws must be the warfare between the affections of the *old* and the *new* man.

This will appear further evident if we consider the earnest desire which the Apostle expresses for deliverance from the law in his members, which warred against the law of his mind. "O wretched man that I am! who shall deliver me from the body of this death?" Dr. Doddridge and some other critics have con-

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sidered this language as containing an allusion to a kind of cruel punishment, adopted by some ancient tyrants, of chaining a dead body to a living man and compelling him to drag it about with him till it was consumed. And no image could more forcibly express, how loathsome sin was to the Apostle, and how earnestly he desired to be entirely delivered from it. And hence he breaks out into an ascription of praise to God in prospect of complete deliverance. "I thank God *through Jesus Christ our Lord.*" And is it possible, that Paul is here describing his feelings while unconverted? Were such the breathings of his soul while he "was a blasphemer, a persecutor and injurious," and "breathed out threatnings and slaughter" against the followers of Christ? This will not be pretended. Will it be alleged then, that such were the breathings of his soul at some period, antecedent to his becoming a persecutor? Who can believe it? He might while a Pharisee have often said, "God, I thank thee, that I am not as other men;" but never did he breathe out thanks to God *through Jesus Christ our Lord*, till he became a Christian.

To be continued.

APPROPRIATE SUPERSCRIPTIONS.

Over the door of the theological chamber of the Theological Seminary at Montauban, in France, is written the inscription: "*The best theologian is not he who argues best, but he who leads the most pious life, and who is most capable of teaching others the way of salvation.*"

Over the door of the philosophical chamber, are inserted these words: "*Religion is the best of philosophy. What the most skilful philosophers have sought in vain, by the most painful effort, Christ has revealed to us clearly and simply.*"

Over the door of another room, are these words: "*There is no true piety without holiness, no true holiness without piety,*"

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A PLEA FOR COMMON SCHOOL EDUCATION.

By Edwin D. Sanborn,
Professor of the Latin Language and Literature in Dartmouth College.

(Continued from page 140.)

A large amount of money is expended upon our schools, and if it be denied that their influence is to make men virtuous or holy, it may very properly be asked whether it were not better that they remain in ignorance. There are certain obvious results of education, which need only to be stated to be appreciated.

The expansion of the human mind is always accompanied with an increased self-respect. The enlightened man sets a higher value upon life, character, and reputation, than the ignorant. He forms a juster estimate of the powers and capacities of his own soul, and, consequently more fully, appreciates its dignity. He would not, therefore, so soon condescend to do a mean or unworthy action. The motive to refrain may, it is true, be purely selfish, or it may be praise-worthy. In either case, so far as his conduct affects others, society gains by his increased self-respect. Every other citizen's life, property and reputation, are more safe in consequence of it. So far then as education tends to produce in the minds of men a just self-respect, it tends to the well being of society, and to produce confidence between neighbors, and to supercede the necessity of courts of justice and penitentiaries.

An enlarged mental culture also begets a respect for law. This is an essential element of political security. No government can long exist without it. In a free government, it is the key stone of the political arch. When respect for law declines, anarchy ensues. "To make, acknowledge and obey laws," says Lieber, "is one of the high prerogatives as well as duties of man among all the animate beings of the visible creation. Obeying a law, in this case, means the willing our actions to conform to laws, that is, rules in which principles as applied to a class of cases, are pronounced. The individual himself, as well as society at large, stands in need of laws, without which there would be physical and moral disorder." This subjection to law, in the absence of the sanctions of Inspiration, was the only safe guard of the old republics. When love of order and reverence for law declined, those governments were speedily dissolved, and under the sway of the malignant passions, the foulest crimes

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were perpetrated. Of the Greek republics, Sparta was the most stable, consistent, and efficient. She owed her renown to the intelligent obedience of her citizens. Her success in war, her security in peace, resulted from the same cause. "Stranger, tell the Lacedæmonians that we lie here in obedience to her laws," was the simple but significant inscription commemorative of the heroic devotion of Leonidas and his faithful followers at Thermopylae. Had this same fidelity and obedience continued in the state, Sparta would not so soon have been blotted from the page of history. In a free government, law, which is the expression of the popular will, is the true sovereign, to which every citizen owes allegiance. A man's loyalty and patriotism must, therefore, be measured by his obedience to the laws of the land. If he disregards the solemnly expressed wishes of the people, he certainly cannot be a good citizen. Respect for law and its constituted executors is one of the instinctive sentiments of the human soul. Man was created for society, and society cannot exist without law. We should, therefore, expect to find, among the original elements of the soul not only a sense of justice and right, but a deep conviction of the necessity of executing justice, and vindicating the right in all social relations. In the untutored mind, this conviction remains undeveloped. The obedience of an ignorant man is forced. He yields his own will to law through fear of punishment. He consents to be governed with the apathy and indifference of a brute. The moment he becomes conscious of the weakness of the ruling power, or of its inability to execute the laws, he yields to his own selfish inclinations, and violates those precepts, which he before obeyed by constraint. On the contrary, the obedience of the cultivated, well-informed mind, except in cases of peculiar perversity, is intelligent and cordial. Such a man looks upon law as essential to the well being of the nation, and indispensable to his own personal security. An enlightened self-interest, therefore, co-operates with a sense of duty in enforcing the claims of law. Whatever tends to diminish, in the souls of men, this conviction of the necessity and obligatory character of law, weakens the hold of government on the affections of the people, and diminishes its wholesome restraints upon human passions. All hasty and passionate legislation, all violent and sudden reforms in the judiciary of the land, frequent innovations upon the settled and long established usages of the country, and all popular clamors against the infliction of the higher penalties of the law, tend directly to the subversion both of political government and Christian morality. Reverence for law more effectually guards public interests and individual rights, than Praetorian cohorts, Janizaries, or standing armies. This is an all-pervading, omnipresent

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power. It is ever at hand to check the rising thought of crime ; to stay its progress when once in action; to hold the hand of the assassin ; to extinguish the torch of the incendiary, and cool the passions of the libertine. It is the very life blood of the social state. When its current is poisoned, the sinews of the government are weakened, and wanton misrule soon usurps the seat of justice. This same sentiment is the guardian of the hearth-stone and of the domestic altar. Like the law of gravitation, it causes all the inferior members of the family circle to revolve in harmony and order about the central and controling power. It gives to the unenforced command of a feeble parent, the efficacy of a divine precept. Its execution is secured as effectually as though an armed legion awaited the father's bidding. The well regulated family is the nursery of all those virtues that adorn the state. "Patriotism, as all languages testify, springs from the hearth." The good father makes the good magistrate. The son who has "borne the yoke in his youth," makes the exemplary citizen; while the enlightened and refined mother and sister give to society its highest dignity, and to home its fondest endearments. Whatever interrupts the harmony of domestic life, or disturbs its divinely appointed relations, poisons the very well-springs of society, and introduces disease into its political organization. The tyrannical father is not a safe depositary of delegated power. The disobedient son early learns to contemn the wholesome restraints of law, and, before his maturity, often becomes a hardened culprit. The uneducated, undisciplined daughter is often the disgrace of her family, and the reproach of her sex. In a word, *the condition of the family is the true index of the condition of society.* Where insubordination and insolence prevail at the domestic fireside, there will be violence and blood-shed in the streets, oppression and injustice in high places. In such a state of society, the industrious and virtuous become the prey of the idle and vicious. Where men are thoroughly instructed in regard to the claims of law, and their obligations to obey, such evils cannot exist. The enlightened citizen feels, that his own life and estate are secure only under the dominion of law, and while he claims the protection of the government for himself and his property, he cheerfully accords to every other man the rights, which properly belong to him. Consequently, there springs, from this reverence for law, *a respect for the rights of others.* This affords safety and value to property. Ignorance and vice as effectually prevent social progress and individual thrift, as "war, pestilence and famine." Where there are no schools, there is generally no enterprise. The value of property is essentially enhanced by the establishment of schools and the gathering of churches. Learning is usually the hand-

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maid of morality, and as men become intelligent and virtuous, their society is sought; their neighborhood is desired, and their established reputation for integrity becomes, like the sword of the magistrate, "a terror to evil-doers and a praise to them that do well." The most selfish man on earth, if he rightly appreciated his temporal interests, would labor, assiduously, for the promotion of sound learning and Christian morality, as the most certain and effectual method of increasing the value of his own estate. The man who aims only at temporal prosperity, can best secure it by giving to the rising generation a Christian education. This is true wisdom, and commendable economy. The benefactor is thereby, doubly blessed. He enjoys the satisfaction of doing good, while he receives an immediate reward in the esteem and respect of his fellow-citizens, and in the appreciation of his own wealth. The beneficiary is prepared, by his education, to promote, effectually, his own interests and at the same time, to be useful to others. A good practical education is a young man's best capital in commencing business. The mind that has been trained to think, is apt to be sagacious in planning, and energetic in executing. Such a mind readily perceives the relations of actions and events, and adapts means to ends. Hence more labor is accomplished with less expenditure of strength and time. Ignorant men know not how to invent new processes of business or art. They follow the old routine of practice without a suspicion of its inconvenience, or want of adaptation to their present condition. Nothing better can be expected of such men. The undisciplined mind neither *thinks* nor *reflects*, much less does it *reason* and *invent*, in the higher significance of these terms. Improvidence and inconsideration ruin men for time and eternity. Ignorant men are proverbially inconsiderate and improvident. What is true of individuals, is true of nations. Barbarian and uneducated tribes seldom make provision for the future. The sunshine and enjoyment of to-day, limit all their thoughts and all their aspirations. Minds trained to *think*, to *reason* and to *decide*, become *prudent*, *sober* and *provident*. They foresee the evil and avoid it. They bring to the duties of active life a manly energy, and a power of discrimination and invention, which generally ensure success; while a slight difficulty perplexes, and a formidable obstacle disheartens, untutored minds. Such men often fail in business for want of sagacity in the choice of opportunities and in the use of means. They object to improvements, because they cannot appreciate them. They do all their work by the most toilsome processes. They scorn the king's high-way and the public coach, and choose to thread the rough mountain passes of their native wilds, with their own laden mules. Such men look upon the introduction of ma-

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chinery into manufactories as a public calamity, and load, with no measured abuse, the man who would improve their clumsy implements of agriculture. So long as a community remains uneducated, they will, pertinaciously retain the customs of their fathers. Let the minds of the young be stimulated by appropriate study and discipline, and that same people will, at once, become conscious of their wants, and begin the work of reform. The progress of minds, once excited to healthy action, can be limited only by time and resources. Mental discipline is worth more to the young adventurer, than pecuniary capital. Wealth, without the requisite skill to manage it, may prove a snare; but intelligence, ingenuity, and active powers of invention, seldom fail to secure affluence and honor. From carefully collated statistics, it is ascertained that educated operatives in our large manufacturing villages earn, on an average, forty per cent more than those who have had no mental culture. If the extremes be compared, the best educated with the least educated, the difference in wages is sixty-six per cent. The superiority of the former class results entirely from their education. The well-trained mind acts with rapidity, thinks quickly, and readily comprehends a difficulty and its remedy. The uneducated operative is soon perplexed, and easily frustrated. His mental resources are soon exhausted, and he can accomplish little except by brute force.

Viewed in this light, is not our Common School System, one of strict economy? How could the money expended upon our schools be invested so as to yield larger interest? If we regard only the physical condition of those who are well educated, the chances of success are, by mental culture, multiplied a hundred fold. In New England, the man who is possessed of *good health, good habits, and a good education*, never need be destitute of wealth, friends or credit. Good health will enable him to labor, and honest industry, in our country, is always rewarded. Good habits will command the respect and confidence of the community, and ensure success in business. A good education, supported by an unblemished character, is equivalent to a patent of nobility in other lands. It is a passport to the best society, the country affords. With such qualifications it is scarcely possible for a man to be overlooked or neglected. The country needs all the physical energy, moral worth and intellectual power, which it can command. If a man is well fitted for a station of usefulness or honor, he generally obtains it. If he fails, in a favorite pursuit, he is not left without resources. The field of American enterprise is *boundless*, and there, is usually, no want of versatility in American talent and skill. The services of well educated and virtuous men are always in demand. How great the encouragement, there-

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fore, for young men to aim at high attainments, and to expect corresponding results. Those indispensable requisites, to which I have alluded, *a sound body, an unperverted heart, and a well-disciplined mind*, depend mainly upon *education*. I use the word in its broadest signification, indicating a thorough training of the whole man, "*body, soul and spirit.*"

The most influential agents of American education, are "the domestic circle" and the Common School. The immense importance of our Common Schools in preparing men for the duties of active life is *acknowledged*, but not appreciated. A truth sometimes loses its influence from its very commonness. By a strange perversity of our nature, we neglect those principles, in education as well as religion, which most concern us as rational beings. All admit that the safety of our republic and the permanency of our much-loved institutions depend upon the virtue and intelligence of the people. The school and the church are the sure indexes of our knowledge and piety, and the most certain pledges of national prosperity. Nothing can so inevitably, insure our ruin as the neglect of either of these elements of success. Learning ought ever to be subservient to religion. The school-house is a highly appropriate appendage of the church. When these structures are allowed to fall into decay, it is safe to infer that the community is *corrupt*. A large majority of the people of New England receive their entire education in the Common School. The young mind there receives its most lasting impressions. The *health, character and intellect* of the man are all modified by the discipline of the school room. The whole man is moulded by it. Not a nerve, or fibre of the physical system escapes its influence. The thoughts, passions, affections and tastes receive their direction and coloring from it. Its influence upon a single individual cannot be estimated. Its influence upon the whole community, is unlimited. The welfare of the state and of individuals are involved in the right administration of our Common School System. There is a vague impression abroad, among people, that their children ought to be educated; that learning and morality are essential to a good citizen; that our government cannot be maintained and our institutions perpetuated without intelligence and virtue; yet they do not seem to think that their agency is required to secure results so desirable, or that it depends on them, at all to promote learning and religion.

It is true, they pay somewhat grudgingly, their tax for the support of schools; yet they seldom inquire how the money is expended. They send their children to school, but they neither inquire after their accommodation or instruction while there. Herein, they not only desert their duty, but abuse their privileges. The Common School System belongs

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essentially to the people. It is for their benefit. They support it and ought to be interested in its operations. A school is not a self-moved machine, that needs to be wound up once in a year, and then suffered to *run down* ; as it most certainly will *run down* in every sense of that phrase, if its patrons and supporters desert it. Good laws are unavailing unless sustained by an enlightened public opinion. A code of laws will never execute themselves. Every man who enjoys their protection is bound to interest himself, not only in observing them, but in enforcing their observance on others. If any man doubts the utility and economy of our system of free schools, let him compare the condition of ignorant and thriftless millions of the old world, with that of the educated population of New England, or let him compare the educated and neglected countries of Europe, and if he be a reasonable man he will ask no other evidence. Travellers inform us that in Europe, the limits of the Common School System are definitely marked by the external aspect and condition of the country. Where there are free schools, there are well-cultivated farms, commodious dwellings and a neatly clad population. For example, the stranger reads the history of the Common Schools of Prussia, in the thrift, enterprise and prosperity of its inhabitants. He reads with equal ease, the tale of iron bondage and priestly oppression in Austria. Catholic and Protestant countries resemble the divisions of Egypt, occupied by the Israelites and Egyptians of old.

In the Goshen of Protestant Europe, there is light ; in Catholic Egypt, darkness, gross darkness, " darkness that may be felt," covers the people. The great principles for which Luther contended, liberty to *read and to think*, are now felt in every department of business and of state; in the public marts and in the family circle ; in the consecrated church and at the domestic altar. The history of educated, enfranchised mind is written over all the surface of society. The benefits of intellectual and religious freedom are not like hereditary estates, inherited and enjoyed by the few, they are the nation's birthright. Like the light and air of heaven, they are free to all. It was the object of the Reformation to secure freedom of thought; and where the mind is free to think there will be progress, invention and improvement. The very essence of Protestantism is *progress*. Catholicism is stationary, formal and lifeless. Ignorance, bigotry and poverty in the masses are the legitimate fruits of the latter; intelligence, virtue and thrift, of the former. The early settlers of New England were thoroughly imbued with the spirit of the Reformation. They cordially hated the oppression of the old hierarchy and as cordially loved liberty. The Bible was their palladium. It was their first desire to teach their children to read and prac-

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tise its precepts. To secure this object, they early established Common Schools; and in the midst of their deep poverty they founded a College in order to raise up an able and faithful ministry, and to furnish competent teachers. By their wise administration they laid the foundation for the prosperity of their adopted land. The glory of New England is her free schools and her churches. These have given to her population a pre-eminence over the same classes in the mother country. England has no free schools. Consequently the multitude are miserably ignorant and poor. To be sure, there are, in England, boundless wealth, unrivalled splendor, superior intelligence and unparalleled liberality. But where are these advantages found? First, among the thirty three thousand land holders, who own every inch of England's soil; and, secondly, among the merchant princes and wealthy manufacturers, who supply the world with rich fabrics and costly merchandise. The remaining portion of its 17,000,000 of inhabitants are not serfs or villains, nor are they slaves, but they are worse than all these, they are the degraded dependents, the ignorant servants of a purse-proud aristocracy. Millions subsist upon the charity of their oppressors, and this very charity is doled out by the grudging minions of the *law*, the law which both sanctions the robbery and requires a partial distribution of the plunder. These stinted streams of charity do not reach all. It is estimated that 50,000 die of starvation, annually, in that Island. Could such a system long exist if the people were educated? The establishment of free schools in England, would revolutionize the government, break up the immense estates of the nobles and introduce freedom and equality among the people. Fear and ignorance must support the thrones of tyrants. The slave owner of our own country, will not teach his servants letters, lest they learn to *know* and *assert* their rights. The same policy prevents the general diffusion of knowledge and the establishment of parish schools in England. Scotland has her parochial schools; and, in Scotland, the poor have a competency, and the people are generally *intelligent* and *thrifty*. In England, no schools exist, except such as are supported by tuition, or by funds furnished by liberal benefactors. Of course, the poor are not provided for. They are "like the heath in the desert," not knowing when good cometh. Our school system, like the gospel of Christ, was designed for the poor, as well as the rich. It is enjoyed by the poor; and, if the rich scorn it, it is because they hate instruction, and know not its value.

We have thus far noticed a few of the obvious advantages of intellectual and moral culture. They are such as pertain chiefly to this present life. The higher spiritual relations of education, its

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influence upon the progress of the soul both for time and eternity, have been purposely omitted. While we ascribe to education a power almost limitless in elevating and refining society, we would carefully guard against the substitution of mere knowledge, or mental culture for *holiness*. The office of science is not to renew the heart. This prerogative belongs to the Holy Spirit. The influence of the best intellectual discipline is chiefly *preventive*. It makes men *prudent*, not *holy*. It checks the natural propensities to evil, and fosters the amiable virtues. It begets, in men, a proper self-respect, teaches them the dignity and worth of the soul, and substitutes the pleasures of intellect and taste for those of sense. It gives to the citizen a true notion of his duties and responsibilities, promotes cordial obedience to law, and a regard to the rights of others. It reveals to him the inestimable value of character, and begets an abhorrence of all perfidy and meanness. It developes the natural affections, and through the agency of the involuntary sympathies of our nature, becomes indirectly promotive of Christian philanthrophy. In a word, it is the voice of one crying in the wilderness of human passions; "Prepare ye the way of the Lord." It is the true herald of the gospel of Christ. It prepares men to discharge well the duties of citizens, and with the superadded grace of God, to live the life of a Christian. Men must be governed by force from without, or by principle within. There is no alternative. We must maintain standing armies and an efficient police, or give the people instruction. We must build poor houses and penitentiaries, or furnish convenient schoolhouses. We must employ judges and executioners, or provide competent teachers and school superintendents. If we neglect our schools, we must enlarge our prisons. The ignorant and brutal mob can be controlled only by force, while the enlightened assembly, like the stars in their courses, is swayed by an indwelling law,—by the convictions of the thinking, reasoning mind. The world, in past ages, has been governed by standing armies and a numerous police. It is now proposed to govern men by their own intelligent convictions of right; by those virtues which find their appropriate aliment in the school and church. Which system is the most economical? Which is best adapted to the character and destiny of immortal beings? Compare the expense of our own little army and diminutive navy with the amount of money expended upon our Common Schools. Look at the results of each. Weigh the blood and carnage, the tears and woes, the fury and commotion of a single campaign with the arts of peace, which are the fruit of right instruction; with the joyous hearts and happy homes of educated men; with social harmony and domestic love; with the active energy of en-

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larged beneficence and universal philanthropy. Does it matter nothing whether a child learns to look upon his neighbor as a rival or a friend? Whether he is taught to regard the stranger as an enemy, or a brother? Remove the restraints of education and law from men, and this world would become too hot for its inhabitants. It would be but a theatre for the display of the malignant passions. Such it ever has been, where human passions have not been curbed and guided by a religious education. If men were properly taught, war would be an impossible condition of society. "War is a game which if their subjects were wise, kings would *seldom* play at;"—nay more, if their subjects were wise, they would *never* play at it. Those violent and brutal passions displayed in mobs, insurrections and wars, are but the developed and strengthened germs of evil, which lie enveloped in the soul of every child. Cultivate the senses and neglect the heart and intellect, and you will transform a man into a brute, or worse perhaps, into a demon. Restrain and discipline the passions, and these tyrants of the soul may be made the obedient servitors of reason. Every district school possesses the materials of future villany and crime in all their revolting forms, as well as the elements of civility, courtesy and virtue. "Looking in upon such an assembly, (I use the language of another,) grouping these children into separate circles, and looking forward but a few short years, to the fortunes that await them, shall we predict their destiny in the terrific language of the poet;—

> *These* shall the fury passions tear,
> The vultures of the mind,
> Disdainful Anger, pallid Fear
> And Shame that skulks behind;
>
> Ambition *this* shall tempt to rise,
> Then whirl the wretch from high,
> To bitter Scorn a sacrifice
> And grinning Infamy;
>
> The stings of Falsehood *these* shall try
> And hard Unkindness' alter'd eye
> That mocks the tear it forc'd to flow;
> And keen Remorse with blood defil'd,
> And moody Madness laughing wild
> Amid severest woe;—

or concentrating our whole souls into one resolve, high and prophetically strong,—that our duty to these children shall be done, shall we proclaim in the language of the blessed Savior," 'It is not the will of your Father which is in Heaven, that one of these little ones should perish?' This is the end and aim of a thorough Christian education. This is true economy in the worldling; true wisdom in the good man.

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STATISTICAL ACCOUNT OF THE CONGREGATIONAL AND PRESBYTERIAN MINISTERS IN THE COUNTY OF HILLSBOROUGH, NEW HAMPSHIRE.

By the Rev. John M. Whiton of Antrim.

Towns.	*Ministers.*	*Native Place.*	*Born.*	*Place of Grad.*	*Year.*	*Settlement.*	*Resignation.*
Amherst	Daniel Wilkins	Middleton, Ms.	1711	Harvard	1736	Sept 22, 1741	
	Jeremiah Barnard	Stow, Ms.	1750	Harvard	1773	March 3, 1780	
	Nathan Lord, D. D.	South Berwick, Me.	1792	Bowdoin	1809	May 22, 1816	Nov. 22, 1828
Unitarian church.	Edmund Q. Sewall	Marblehead, Ms.	1796	Harvard	1815	Jan 26, 1825	1826
	Silas Aiken	Bedford	1799	Dartmouth	1825	March 4, 1829	Feb. 28, 1837
	Frederic A. Adams	New Ipswich	a 1803	Dartmouth	1833	Nov. 15, 1837	Sept. 24, 1840
	William T. Savage	Bangor, Me.	a 1812	Bowdoin	1833	Feb. 24, 1841	April 4, 1843
Antrim	Samuel G Davis	Concord, Ms.	1815	Yale	1836	May 22, 1844	
	Walter Fullerton	Peterborough	1774	Dartmouth	1796	Sept. 3, 1800	Sept. 1804
Bedford	John Milton Whiton	Winchendon, Ms.	1785	Yale	1805	Sept. 28, 1808	
	John Houston	Londonderry	1722	Coll. N. Jersey	1753	Sept. 28, 1757	1778
	David McGregore	Londonderry	1771	Dartmouth	1799	Sept. 5, 1804	April 26, 1825
Bennington	Thomas Savage	Boston, Ms.	1793	Harvard	1813	July 5, 1826	
Brookline	Albert Manson	St. Armands, E. Ca.	1803	——	——	Nov. 3, 1841	
	Lemuel Wadsworth	Stoughton, Ms.	1769	Brown University	1793	Oct. 11, 1797	
	Jacob Holt	Andover, Ms.	1780	Dartmouth	1803	Jan. 31, 1827	1831
	Henry E. Eastman	Granby, Ms.	a 1807	Amherst	1830	Dec. 9, 1835	Autumn of 1837
Deering	Daniel Goodwin	Londonderry		Dartmouth	1835	Feb. 27, 1839	
	Eber Child	Thetford, Vt.	a 1800	Dartmouth	1821	Jan. 13, 1830	Nov. 3, 1834
2d church gathered, 1801, now extinct.	William Richardson	Gilmanton	1801	——	——	Nov. 1, 1843	
	William Sleigh	England	a 1760	——	——	Oct. 22, 1801	1807
Francestown	Moses Bradford	Canterbury, Ct.	1765	Dartmouth	1785	Sept. 8, 1790	Jan. 1, 1827
	Austin Richards	Plainfield, Ms.	1800	Amherst	1824	Nov. 7, 1827	March 10, 1836
	Nathaniel S. Folsom	Portsmouth	1806	Dartmouth	1828	Oct. 12, 1836	Aug. 21, 1838
	James R. Davenport	City of New York	a 1811	Yale	1830	May 15, 1839	Aug. 18, 1842
	Jonathan McGee	Colerain, Ms.	1790	Williams	1814	Aug. 16, 1843	
Goffstown	Joseph Currier	Amesbury, Ms.	1743	Harvard	1765	Oct. 30, 1771	Aug. 29, 1774
	Cornelius Waters	Milbury, Ms.	1748	Dartmouth	1774	Dec. 27, 1781	May 4, 1795

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Towns.	Ministers.	Native Place.	Born.	Place of Grad.	Year.	Settlement.	Resignation.
Goffstown	David L. Morril, LL. D.	Epping	1772	——	——	March 8, 1802	July 10, 1811
	Benjamin H. Pitman	Newport, R. I.	a 1785	——	——	Oct. 18, 1820	Nov. 15, 1825
	Henry Wood	Loudon	1796	Dartmouth	1822	May 31, 1826	Nov. 30, 1831
	David Stowell	Westmoreland	1804	Dartmouth	1829	Nov. 1831	Oct. 1836
	Isaac Willey	Campton	1793	Dartmouth	1822	Nov. 1837	
Greenfield	Timothy Clarke	Wallingford, Ct.	1764	Dartmouth	1791	Jan. 1, 1800	May 1, 1811
Church adopted a mixed form of government, partly Congregational, partly Presbyte'n.	John Walker	Bedford	1784	Dartmouth	1808	Feb. 5, 1812	July 2, 1822
	Francis Danforth	Hillsborough	1793	Dartmouth	1819	June, 11, 1823	April, 1831
	Ezra Jones	Waitsfield, Vt. ?	a 1808	Middlebury	1831	Sept. 18, 1834	1838
Con. church, orga-n'd, Nov. 19, 1839.	David Page Smith	Hollis	1795	Dartmouth	1823	May 8, 1845	
	Bancroft Fowler	Pittsfield, Ms.	1776	Yale	1796	Nov. 20, 1839	April 22, 1845
Hancock	Reed Paige	Hardwick, Ms.	1764	Dartmouth	1786	Sept. 21, 1791	
	Archibald Burgess	Canterbury, Ct.	a 1790	Yale	1814	Dec. 25, 1822	
Hillsborough	Jonathan Barns	Marlborough, Ms.	1749	Harvard	1770	Nov. 25, 1772	Oct. 20, 1803
	Stephen Chapin, D. D.	Milford, Ms.	1778	Harvard	1804	June 19, 1805	May 12, 1808
	Seth Chapin	Mendon, Ms.	a 1786	Brown	1808	Jan. 1, 1812	June 26, 1816
	John Lawton	Hardwick, Ms.	1780	Middlebury	1805	Nov. 7, 1821	April 22, 1834
	Milton Ward	Newburyport, Ms.	1809	Dartmouth	1825	July 23, 1834	Nov. 10, 1835
	Seth Farnsworth	Charlestown	1795	Dartmouth	1822	Nov. 23, 1836	
	Samuel G. Tenney	Rowley, Ms.	a 1798	Dartmouth	1823	July 4, 1838	May 29, 1839
Church at Hillsborough Bridge, organized, May 20, 1839.	George W. Adams	Newfield, Me.	1808	Bowdoin	1835	Oct. 1840	Jan. 17, 1844
	Elihu T. Rowe	Kingston	1813	Dartmouth	1840	May 29, 1845	
	Jacob Cummings	Western, Ms.	1792	Dartmouth	1819	Nov. 15, 1843	
Hollis	Daniel Emerson	Reading, Ms.	1716	Harvard	1739	April 20, 1743	
	Eli Smith	Belchertown, Ms.	1759	Brown	1792	Nov. 27, 1793	Feb. 23, 1831
	David Perry	Worcester, Ms.	1798	Dartmouth	1824	Feb. 23, 1831	1842
	James Aiken	Goffstown	a 1812	Dartmouth	1839	Aug. 31, 1843	

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Hudson	Nathaniel Merrill	Newbury, Ms.		1713	Harvard	1732	Nov.	30, 1737			
	Jabez Pond Fisher	Wrentham, Ms.		1763	Brown	1788	Feb.	24, 1796	May,		1801
Presbyterian chh.	John Strickland	Hadley, Ms.		1739	Yale	1761	July	13, 1774	Oct.	24,	1792
Con. church united with the Presbyterian, 1816.	William K. Talbot	Athol, Ms.		1799	——	——	Nov.	2, 1825			? 1830
Chh. became Con'l.	William Page	Atkinson	a	1807	——	——	Aug.	14, 1844			
Litchfield	Joshua Tufts	Medford, Ms.	a	1717	Harvard	1736	December,	1741			1744
	Samuel Cotton	Newton, Ms.		1739	Harvard	1759	Jan.	2, 1765			1781
Church became Presbyterian, 1809	Nathaniel Kennedy	Ireland	a	1770	Glasgow, Scotland	——	April	12, 1809	April		1812
	Enoch Pillsbury	Newbury, Ms.		1788	——	——	Oct,	25, 1815			
	John Sherer	Londonderry ?	a	1795	Hamilton, N. Y.	1821	Sept.	1825	March,		1830
	James R. Porter	Rye			——	——	Oct.	29, 1845			
Lyndeborough	John Rand	Charlestown, Ms.		1727	Harvard	1748	Dec.	3, 1757	April	8,	1762
	Sewall Goodridge	Lunenburg, Ms.		1743	Harvard	1764	Sept.	7, 1768			
	Nathaniel Merrill	Rowley, Ms.		1782	Dartmouth	1809	Oct.	30, 1811	July	28,	1835
	Jacob White	Abington, Ms.		1806	Brown	1832	Jan.	20, 1836	June,		1840
	Ivory Kimball	Wells, Me.		1805	——	——	Jan.	1843			
Mason	Jonathan Searle	Rowley, Ms.		1744	Harvard	1764	Oct.	14, 1772	May	4,	1781
	Ebenezer Hill	Cambridge, Ms.		1766	Harvard	1786	Nov.	3, 1790			
	An'w H. Reed, colleague	Oakham, Ms.	a	1802	Amherst	1826	Nov.	23, 1836	Dec.	11,	1839
	Joseph B. Hill, colleague	Mason		1796	Harvard	1821		1840			
Manchester	Cyrus W. Wallace	Bedford		1805	——	——	Jan.	8, 1840			
Unitarian church.	—— Tenney										
Second church organized, 1844.	Henry M. Dexter	Plympton, Ms.		1822	Yale	1840	Nov.	6, 1844			
Merrimack	Jacob Burnap, D. D.	Reading, Ms.		1748	Harvard	1770	Oct.	14, 1772			
	Stephen Morse	Bradford, Ms.	a	1793	Dartmouth	1821	July	6, 1825	July	6,	1828
	Stephen T. Allen	Heath, Ms.		1809	Amherst	1833	May	23, 1839			
Union Evangelical Church.	Samuel H. Tolman	Dorchester, Ms.		1781	Dartmouth	1806	Jan.	12, 1831			1836
	John W. Shepard	Gilmanton		1789	——	——	March	7, 1844			
Mont Vernon	John Bruce	Marlborough, Ms.		1757	Dartmouth	1781	Nov.	3, 1785			
	Stephen Chapin, D. D.	Milford, Ms.		1778	Harvard	1804	Nov.	26, 1809	Nov.	18,	1818
	Ebenezer Cheever	Wilton	a	1795	Bowdoin	1817	Dec.	8, 1819	April	8,	1823

Towns.	*Ministers.*	*Native Place.*	*Born.*	*Place of Grad.*	*Year.*	*Settlement.*	*Resignation.*
	Nathaniel Kingsbury	Alstead	1796	——	——	Nov. 5, 1823	April 6, 1836
	Edwin Jennison	Walpole ?	a 1804	Dartmouth	1827	April 6, 1836	Aug. 19, 1841
	Bezaleel Smith	Randolph, Vt.	1797	Dartmouth	1825	Aug. 19, 1841	
Milford	Humphrey Moore	Princeton, Ms.	1777	Harvard	1799	Oct. 13, 1802	January, 1837 ?
	John W. Salter	Norwich, Ct.		Yale	——	March, 1837 ?	November, 1838
	Abner B. Warner	Northampton, Ms.	1814	Williams	1833	Feb. 7, 1839	
Nashua : formerly	Thomas Weld	Roxbury, Ms.	1653	Harvard	1671	Dec. 16, 1685	
Dunstable ; afterwards Nashua ; recently divided into Nashua and Nashville.	Nathaniel Prentice	Cambridge, Ms.	1696	Harvard	1715	Autumn of 1720	
	Josiah Swan	Lancaster, Ms.	1701	Harvard	1733	Dec. 27, 1738	1746
	Samuel Bird	Dorchester, Ms.	1724	——	——	Aug. 31, 1747	1751
	Joseph Kidder	Billerica, Ms.	1741	Yale	1764	March 18, 1767	
	Ebenezer P. Sperry, col-	New Haven, Ct.	1785	Middlebury	1808	Nov. 3, 1813	April, 1819
	Handel G. Nott, [league	Saybrook, Ct.	1799	Yale	1823	Nov. 9, 1826	Oct. 1834
	Jonathan McGee	Colerain, Ms.	1790	Williams	1814	Jan. 1, 1835	June 10, 1842
	Matthew Hale Smith		a 1810	——	——	Oct. 19, 1842	Aug. 20, 1845
Unitarian church.	Nathaniel Gage	Andover, Ms.	a 1800	Harvard	1822	June 27, 1827	
First church in Nashua Village.	Austin Richards	Plainfield, Ms.	1800	Amherst	1824	March 29, 1836	
New Boston	Solomon Moor	Newtown Limavady	1736	Glasgow, Scotland	1758	Sept. 6, 1768	
	Ephraim P. Bradford	Milford [Ireland	1776	Harvard	1803	Feb. 26, 1806	
New Ipswich	Stephen Farrar	Lincoln, Ms.	1738	Harvard	1755	Oct. 22, 1760	
	Richard Hall	Mansfield, Ct.	1784	Middlebury	1808	March 12, 1812	
	Isaac R. Barbour	Bridport, Vt.	1794	Middlebury	1819	March 8, 1826	Sept. 20, 1826
	Charles Walker	Rindge	1795	Dartmouth	1823	Feb. 28, 1827	Aug. 26, 1835
	Samuel Lee,	Berlin, Ct.	1803	Yale	1827	May 5, 1836	
Pelham	James Hobbs	Hampton	1725	Harvard	1748	Nov. 13, 1751	
	Amos Moody	Newbury, Ms.	1739	Harvard	1759	Nov. 20, 1765	1792
	John H. Church, D. D.	Rutland, Ms.	1772	Harvard	1797	Oct. 31, 1798	Sept. 30, 1835
	John Keep	Monson, Ms.	a 1807	Amherst	1829	Sept. 30, 1835	Oct. 13, 1841
	Cyrus W. Allen	Taunton, Ms.	1806	Brown	1826	Feb. 1, 1843	
Peterborough	John Morrison	Pathfoot, Scotland	1743	Edinburgh	1765	Nov. 26, 1766	March, 1772
Church became Congregational	David Annan	Cupar of Fife, Scot-	1754	——	——	Oct. 1778	June, 1792
	Elijah Dunbar	Canton, Ms. [land	1773	Harvard	1794	Oct. 23, 1799	June 27, 1827

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Church became Unitarian	Abiel Abbot, D. D.	Wilton		1765	Harvard	1787	June	27,	1827		
	Curtis Cutler, colleague	Lexington, Ms.	a	1806	Harvard	1829	Jan.		1840		
Presbyterian church organized, 1822.	Peter Holt	Andover, Ms.		1763	Harvard	1790	March	7,	1827	April,	1835
	William Pine				———	——	June,		1836	Jan.	1837
	James R. French	Prospect, Me.		1809	———	——	March	18,	1840		
Temple	Samuel Webster	Salisbury, Ms.		1743	Harvard	1762	Oct.	2,	1771		
	Noah Miles	Westminster, Ms.		1752	Dartmouth	1780			1782		
	Leonard Jewett	Hollis	a	1786	Dartmouth	1810	March	6,	1833	July	25, 1844
	Walter Follet	Worcester, Ms		1799	Middlebury	1825	July	25,	1844		
Weare	John Cayford	England			———	——	Oct.	20,	1802	May	4, 1808
Wilton	Jonathan Livermore	Northborough, Ms.		1739	Harvard	1760	Dec.	14,	1763	Feb.	1777
	Abiel Fisk	Pepperell, Ms.		1752	Harvard	1774	Nov.	18,	1778		
	Thomas Bedee	Poplin		1771	Harvard	1798	March	2,	1803	Jan.	15, 1829
Church became Unitarian.	Stephen A. Barnard	Marlborough, Ms.	a	1798	———	——	Jan.	13,	1830	April	25, 1833
	Abner Dumont Jones	Hopkinton ?			———	——	Jan.	1,	1834	Jan.	1, 1836
	Nathaniel Whitman	E. Bridgewater, Ms.	a	1780	Harvard	1809	Oct.	5,	1836		1841
	William A. Whitwell	Boston, Ms.			Harvard	1824					
Evangelical chh. organized, 1823.	William Richardson	Gilmanton		1803	———	——	Dec.	15,	1830	Oct.	17, 1840
	Charles Whiting	Lyndeborough		1813	Dartmouth	1839	Jan.	4,	1843		

Windsor never had a Congregational Church or Minister.

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NOTES ON THE CHURCHES AND MINISTERS OF HILLSBOROUGH COUNTY.

The earliest inhabitants of the County of Hillsborough, came from Massachusetts, and planted themselves in Dunstable, and the vicinity. At a later date, a second and distinct class, the Scotch-Irish Presbyterians, came from Londonderry and the adjacent places, and settled in Bedford, Goffstown, New Boston, Peterborough, Antrim, and, in smaller numbers, in several other towns. The only towns in the County, in which churches have been in existence more than a century, are Nashua, Litchfield, Hudson, Amherst, and Hollis. Several other churches are approaching nearly to the completion of a century. The first church in Nashua, dates back into the seventeenth century, has existed 160 years, and is much the oldest in all the central and western portions of the State. A hundred years ago, all the north-western part of the County, was a wilderness.

In the towns, of which the first settlers were of Scottish descent, the churches were from the beginning Presbyterian, as in Bedford, New Boston, Peterborough, and Antrim. In other towns, of an intermingled English and Scottish population, the result was either two churches, a Congregational and Presbyterian, as in Goffstown and Francestown, which afterwards united on the plan of the predominant party; or fluctuations from one form to the other, as in Litchfield, Hudson, Deering, and Manchester.

Of forty ministers, who received a pastoral charge within the County, prior to 1800, the average duration of their pastoral relation to their respective churches, was very nearly twenty-five years. Only three of this number survive; of whom but one, Mr. Hill of Mason, retains the pastoral relation, aided by a colleague. Of 58 ministers, settled since 1800, who have either died or resigned, (by far the greater portion resigned,) the average duration of their respective pastorates over the same church, has been only about seven years. Out of this number of 58, thirty-seven, settled within the last twenty years, who have deceased or resigned, have sustained the pastoral relation to the same church for an average period of less than four and three fourths years! A striking instance of modern instability and love of change.

Of forty-eight ministers, who have held the pastoral office within the County, now deceased, the average age is almost sixty-seven and one half years. Twenty-two of the forty-eight, lived over seventy years; of whom six exceeded eighty.

Prior to the Revolutionary War, and for some little time after, most of the pastors and churches of the County, were more or less inclined to Arminian sentiments. During this period, what was then called "*The halfway Covenant*," obtained general reception. The result of it was, parents, who had been themselves baptised, were admitted, on assenting to the Church Covenant, or "*owning it*," as the usual phrase was, to bring their children to baptism: with the understanding, however, that they were not to be required to come to the Lord's table, for which they ap-

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prehended themselves not to be qualified. They were of course not members in full communion ; nor generally considered as so fully amenable to the church as communicants were held to be ; but bore toward it a sort of *half way* relation. The practice was early introduced into New England: but it tended to laxness, and is now almost universally abandoned. The most evangelical of the early ministers were Emerson of Hollis, and Farrar of New Ipswich. About the close of the war, and within a few years afterwards, the settlement of Harris of Dunbarton, and Wood of Boscawen, both at that day included in this County ; also of Bruce of Mont Vernon, Bradford of Francestown, Hill of Mason, and Paige of Hancock, checked the current of Arminianism, and finally placed orthodoxy quite in the ascendant.

Amherst. At the settlement of Mr. Wilkins, in 1741, the church, organized on the day preceding his ordination, consisted of 12 members, and the township, then including Milford and Mont Vernon, had 14 families. Rev. Mr. Chase of Lynn, Ms. preached the ordination sermon. Mr. Wilkins possessed respectable talents and a good degree of public estimation, though inadequacy of support somewhat diverted his attention from professional duties. Mr. Wilkins died, Feb. 11th, 1783, aged 72. Mr. Barnard's ordination sermon was preached by Rev. Mr. Adams of Lunenburg, Ms. During his ministry, two new churches, those of Milford and Mont Vernon, were formed out of the original church. He retained his pastoral relation to the church till his death. He was born February 28th, 1750, and died, January 15th, 1835, aged 84. The ministry of the Rev. Dr. Lord, who was born November 28th, 1792, was highly useful. At one period of it, he had a severe trial in the secession of some of his parish for the purpose of forming a Unitarian Society ; but the great body of the church stood firm. He was afflicted in the latter part of his residence here, by a partial loss of voice, and was called away in 1828, to the Presidency of Dartmouth College. He studied theology at the Theological Seminary, Andover, and graduated there in 1815. Mr. Aiken, born May 14th, 1799, after a successful ministry of eight years, marked by two interesting revivals, accepted an invitation to become pastor of Park Street Church, Boston. His theological education was under the direction of President Tyler of Dartmouth College. Mr. Adams studied theology at Andover, and on the resignation of his pastoral charge, became principal of Dummer Academy in Newbury, Byefield parish, Ms. A revival occurred in the brief ministry of his successor, Mr. Savage, in 1842; who on retiring from Amherst, became pastor of a church in Houlton, Me. He studied divinity at Lane Seminary, Ohio. The present pastor is the Rev. Josiah G. Davis, who studied divinity at Union Theological Seminary, N. Y.

Antrim : named after the County of Antrim in Ireland. The first movement toward the organization of a church was made *by the town* in its corporate capacity. At their request the Rev. Mr. Morrison, appointed by the Presbytery of Londonderry, visited the place and organized a Presbyterian church of about sixty members, Aug. 1788. Several attempts to settle a minister followed this event; but without success, till the ordination of Mr. Fullerton, in 1800. His name was originally *Little ;* changed to *Fullerton*, by an act of the Legislature, on his petition. He remained here but four years ; was installed afterwards at Hebron, N. Y., from which place he was in a few years dismissed. He was born,

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June 30th, 1774, and died in Maryland, in 1815, aged 41. The present pastor, Mr. Whiton, b. Aug. 1st, 1785, was ordained, 1808. The years 1816,1827, 1831, and 1836, were seasons of special religious interest. A Union Meeting House having been built by persons of different denominations, from this and adjacent places, near the east border of the town, a Congregational church was organized there in 1827. It never had a pastor; and having been reduced to a very small number, its remaining members thought best, in the autumn of 1843, to dissolve the church, and unite themselves to the Presbyterian church at the centre of the town.

Bedford. The Presbyterian church was gathered, 1750. Mr. Houston ceased to officiate as pastor in 1775, nearly three years before his formal dismission. Most of the ministers were zealous friends of the American revolution; he viewed it with disfavor, and this rendered him unacceptable to the people. He died, Feb. 4th, 1798, aged 75. After his dismission, the church remained destitute 26 years; many candidates for the ministry were heard, but none invited to settle in the place. Religion languished, and the church was brought low. The ministry of Mr. McGregore, who studied divinity with Rev. Mr. Morrison, was prosperous and salutary; sound and orthodox views of religion became predominant among the people, and accessions to the church were numerous. He was the great grand-son of Rev. James McGregore, first minister of Londonderry, who emigrated from the north of Ireland to America, in 1718; a man whose memory is still precious; and the grand son of Rev. David McGregore of Londonderry, so distinguished in his day as to be invited to the charge of the only Presbyterian church then in the city of New York. Mr. McGregore, born March 21st, 1771, after his dismission, applied himself chiefly to the business of teaching a school, with much success; and passed the latter years of his life at Falmouth, Me. where he died, suddenly, Oct. 18th, 1845, aged 74. Some interesting revivals have occurred during the ministry of Mr. Savage, the present pastor. He was born Sept. 2nd, 1793.

Bennington. The constituent parts of this new town, incorporated in 1843, are the former Society Land, with adjacent portions of Hancock, Greenfield, Francestown, and Deering. The church was organized July 6th, 1839. The Rev. Ebenezer Colman, once of Swanzey, ministered to them as stated supply, from 1839 to 1841. Since the ordination of Mr. Manson, the first and present pastor, the number of communicants has increased to seventy. Located in a thriving manufacturing village, the prospects of this church are promising. Mr. Manson was originally a lawyer, and practiced for four years in Vermont. He studied divinity at Gilmanton Theological Seminary, and there graduated in 1841.

Brookline, formerly *Raby.* A church was organized, Dec. 10th, 1795. Mr. Wadsworth, was a respectable character, though the visible results of his labors were not extensive. He was b. Mar. 9th, 1769, d. Nov. 25th, 1817, aged 48. After his death, a Mr. Warren supplied the desk two years; there was much excitement, but not of the most salutary kind; members were admitted into the church without examination, and without covenant; difficulty and disorder ensued. As the only means of extrication, the church, by advice of neighboring pastors, adopted the measure, in 1821, of a renewal of Covenant, no longer recognizing as members those who refused to subscribe the Covenant. They were desti-

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lute of a pastor ten years, till the settlement of Mr. Holt, 1827, who resides now at Merrimack. The short ministry of his successor, Mr. Eastman, was unquiet. A majority of the town, being unfriendly to the church, deprived them of the use of the Meeting House, and introduced a preacher of another denomination, instructed to exchange pulpits with Unitarians and Universalists. The church and their associates, after a season of deep depression, erected a new Meeting House; and under the efforts of the present pastor, Mr. Goodwin, the religious prospects of the place have become much improved. The year 1842, was a season of special religious interest. Mr. Goodwin was born Jan. 25th, 1809, and graduated at Andover in 1838.

Deering was so named in compliment to the lady of John Wentworth, the last royal Governor of New Hampshire, whom he married out of an English family of this name. The original church, formed Dec. 24th, 1789, having at first ten male members, was destitute of a pastor forty years, till the settlement of Mr. Child. Though Congregational, several of its members preferred the Presbyterian discipline, and procured its adoption in 1793. Additions were somewhat frequent: but as the majority of the *town* were attached to Congregationalism, this form of church polity was resumed, Sept. 14th, 1797. Several candidates were invited to the pastoral office, but declined to stay with the people: In 1801, Mr. Sleigh, an Englishman, came here as a preacher, not with regular Ecclesiastical credentials, but an English government license to preach; intended merely as a legal protection from certain penalties, incurred in England by Dissenters, assuming to preach without such a document. The church thought him unsound in doctrine, and deficient in pastoral qualifications: but the *town* insisted on his settlement, and convoked a Council, not of a very orthodox cast, who, on the third day of their session, after a great contest, and in despite of the remonstrance of the church, organized a new church, and ordained Mr. Sleigh as its pastor. The new or second church consisted of a few dissentient members of the first church, and two or three other individuals. This procedure was disastrous to the interests of order and religion. A Council of neighboring pastors and churches condemned it as irregular, and declined fellowship with Mr. Sleigh and his church. He was dismissed in 1807, and after a few years removed to the city of New York, where he died, about 1820, and about 60 years of age. The unhappy effects of this transaction, have not even to this day ceased to be visible. The second church ceased to sustain Christian ordinances, and gradually became extinct. A very few of the members returned to the original church; a few joined other denominations; and some stood aloof from any religious connection. The Rev. Jabez P. Fisher preached here from 1819 to 1824, as stated supply. The ministry of Mr. Child, first pastor of the original church, and a graduate at Andover, was active and salutary; as were also the labors of Rev. Peter Holt, who officiated as stated supply from 1835 to 1841. During the ministry of the present pastor, Mr. Richardson from Andover Seminary, a revival of religion has strengthened the church, and beneficially affected the moral interests of the place. He was born March 4th, 1801.

Francestown was named, like Deering, in compliment to the lady of Gov. Wentworth, bearing her given name, *Frances*, as the other bears her surname, *Deering*. The early inhabitants came partly from Dedham,

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Ms. and partly from Londonderry and vicinity. The former were Congregationalists, and with the aid of the Rev. Mr. Cotton of Litchfield, organized a Congregational church of 18 members, Jan. 27th, 1773. Not far from this time, the latter class organized a Presbyterian church, and elected ruling Elders. The two churches, though in some respects rival, admitted each other's members to communion, and, it is believed, occasionally united to obtain the services of a minister. So acceptable to both were the labors of Mr. Bradford, 1790, that they concurred in inviting him to become their pastor, and left to his decision, the question that had divided them, as to the form of church government. He decided in favor of a somewhat modified Congregationalism: retaining however, for the pastor and deacons, the name of *church session*. His ministry was long and highly useful: no man in the County did more for the dissemination of evangelical truth. He was the fifth in descent from William Bradford, second Governor of Plymouth Colony. His pious mother, who survived his birth but an hour, took the infant in her arms, consecrated him to God, and prayed that he might become a good minister of Christ. That dying prayer from maternal lips, was signally answered. Himself, and three of his sons became ministers of the gospel. The chief cause of his dismission was a controversy in the church, growing out of the marriage of a member to his brother's widow: a connection, regarded by Mr. Bradford as incestuous. His last years, chiefly spent in Montague, Ms. exhibited a decay of mental faculties somewhat premature. His salutary influence in Francestown, is still seen and felt. Near the close of his life, his children, being assembled in his apartment, united in singing a hymn. Roused from a lethargic sleep, he thanked them for all their filial attention; and to a question in relation to his eternal prospects, replied with affecting humility, "I have a hope." He was b. Aug. 6th, 1765, and died, Jan. 14th, 1838, aged 73. Mr. Richards, though he remained here but a few years, was beloved, and gathered many into the church. He is now settled in Nashua. Mr. Folsom, after two years' service here, became pastor of an orthodox church in Providence, R. I. where he soon avowed Unitarian views, and resigned his charge. He is now settled at Haverhill, Ms. Mr. Davenport is resettled in the ministry in Cazenovia, N. Y. The present pastor, Mr. Mc Gee, formerly in the ministry at Brattleborough, Vt. and at Nashua, enjoys pleasing prospects of usefulness and peace. Messrs. Richards, Folsom, and McGee studied theology at Andover, Mr. Davenport at New Haven. Mr. Richards was born Feb. 9th, 1800, Mr. Folsom, March 12th, 1806, and Mr. McGee, 1789.

Goffstown. Mr. Currier, born March 18th, 1743, was invited to settle in 1769, but at that time declined, on account of some difficulty between the Congregational and Presbyterian portions of the people. In 1771, the call was renewed, and accepted. At that time, if not before, the Congregational church was formed. The Presbyterians protested against his settlement, and from that time acted under a separate organization. Mr. Currier becoming intemperate, and losing public confidence, was dismissed, became a farmer, and died in Vermont, July 24th, 1829, aged 86. After his dismission, the moneys raised for the supply of the desk, were for some years equally divided between the two denominations. Mr. Waters succeeded to the pastoral office over the Congregational church in 1781. There was at this time, and not improbably for

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some years before, a Presbyterian church also, though the latter never had a pastor of their own. Mr. Currier was born March 18th, 1743. Mr. Waters was regarded as being, at first, somewhat lax in his sentiments; but by the good influence of his neighbor, Rev. Dr. Harris of Dunbarton, he became more thoroughly orthodox. After his departure from Goffstown, he became pastor of a church in Ashby, Ms. where he died July 30th, 1824, aged 76. He was born May 20th, 1748. His successor was Rev. David L. Morril, who was born June 10th, 1772. At his ordination, the two churches united, adopting a mixed plan of church discipline, recognizing some of the distinctive peculiarities both of Presbyterianism and Congregationalism; and entitled to a representation in the Presbytery. This modification existed during the ministry of Mr. Morril, and that of his successor, Mr. Pitman; but has now become nearly obsolete, or inoperative; though the church still retains the style of "The Presbyterian, Congregational church." Mr. Morril, once a physician, left the ministry on account of ill health; afterwards went into civil life, and became Representative in the State Legislature, a Senator in Congress, and Governor of the State from 1824 to 1827. Mr. Pitman, once a Baptist preacher, became after his dismission from Goffstown, pastor of a Congregational church in Putney, Vt., and afterwards of another in New York, and now resides at Amsterdam, N. Y., without a pastoral charge. His successor, Mr. Wood, born April 10th, 1796, became after his resignation here, pastor of the church in Haverhill, subsequently of the church at Dartmouth College, and afterwards editor of the Congregational Journal at Concord, which he still conducts with ability and success, and resides at Concord. Mr. Wood studied theology at Princeton, N. J. The ministry of Mr. Stowell was short; on his departure hence, he was resettled for a few years at Townsend, Ms. He has ceased to officiate as a minister, and now resides at Fitzwilliam. He was born Dec. 29th, 1804. The present pastor, Rev. Isaac Willey, was formerly of Rochester, and for some years, Secretary of the New Hampshire Missionary Society. Mr. Willey studied divinity with President Tyler of Dartmouth College, and was born Sept. 8th, 1793.

Greenfield. The church was gathered, Sept. 7th, 1791. The first minister, Mr. Clark, who read divinity with Rev. Dr. Burton of Thetford, Vt. though not a man of popular talent, was eminently pious and might well be called, from the consistency of his example with his profession, and his easy introduction of religion into familiar conversation, "an every day preacher." After his resignation here, he labored some years as a missionary; then removed his family to Western New York, where he was highly respected for moral excellence, and died 1843, aged 79, in full hope of the mercy of God in Christ. He was born October, 1764. During the pastorate of Mr. Walker, in whose first year a considerable addition was made to the church, an opposition to him arose, which ended in an unhappy division, and led to his dismission. A large minority of the church, aggrieved by an opposition to their pastor, which they regarded as unwarranted, withdrew from the church in Greenfield, and united with the Presbyterian church in Peterborough. On leaving Greenfield, Mr. Walker labored some years at Chesterfield; then at the West; and now preaches to a Congregation at Tisbury, Ms. Mr. Walker read theology with the Rev. Mr. Morrison, and was born Sept. 1784. Mr. Danforth's ministry here was a little less than eight years. He

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studied divinity at Andover, and now resides in the State of New York. He was born Aug. 28th, 1793. During a part of this period, the Greenfield portion of the Peterborough church, held separate meetings of their own, being supplied for a portion of the time by the pastor of the Peterborough church, Rev. Peter Holt, and occasionally by other ministers. After Mr. Danforth's resignation, the original Congregational church, and the Greenfield branch of Peterborough church united, Jan. 8th, 1834, under a mixed plan of government, partly Congregational and partly Presbyterian, assuming the style of "the Evangelical Church," and soon after invited Mr. Jones to become their pastor. After a short ministry here, he was resettled at Dorset, Vt. Mr. Smith, who was born Sept. 20th, 1795, after residing here about six years as stated supply, was installed pastor of the Evangelical Church, 1845. He had been previously in the ministry at Sandwich, and at Newfield in Maine. He studied divinity with Rev. Dr. Wood of Boscawen. In consequence of a controversy, which arose in the latter part of Mr. Jones' residence here, a small Congregational Church was organized, Nov. 19th, 1839, and the Rev. Bancroft Fowler, formerly a Professor in the Theological Seminary at Bangor, was installed as its pastor. A considerable number of the members of the Evangelical Church withdrew from that body, and worshipped with the Congregational Church; and after some years, became members of it, by regular dismission from the Evangelical Church. On account of deficiency of support, Mr. Fowler resigned his charge, April, 1845.

Hancock. The church was organized, Aug. 28th, 1788. Rev. Reed Paige, the first pastor, studied theology with Dr. Emmons, and embraced his distinctive sentiments. On account of his avowal, in his examination for ordination, of the sentiment, that God is as really the efficient cause of sinful, as of holy volitions, a portion of the council declined to assist in the service; but a majority proceeded to ordain him. He possessed quick apprehension, a retentive memory and a logical and comprehensive mind. As a preacher, he was doctrinal, and attractive. He was much respected, and was the Theological Instructor of several respectable ministers. Several of his last years, he represented the town in the Legislature. Being siezed with the typhus fever, he gradually sank into the arms of death; but his mind was calm and placid, and sustained by the hopes of the gospel. He was born Aug. 30th, 1764, and died July 22nd, 1816, aged 52. In the progress of the ministry of Mr. Burgess, have occurred seasons of refreshing, and the church has been much enlarged. He is the author of an able and useful work on the subject of baptism.

Hillsborough. October 12th, 1769, is the date of the organization of the church. A settlement was made here in 1744, and the frame of a meeting house erected, and rough boarded. In 1746, an incursion of Indians into Hopkinton, so alarmed the few inhabitants of Hillsborough, that they abandoned their cabins, and fled to the older towns. In their absence, some hunters, either for the plunder of the nails, or for mischief, burnt the meeting house. The fugitives returned not till 1761. Mr. Barns came here in the infancy of the town, when all the people, old enough to attend meeting, could find room in a single apartment of his house. Like many of his brethren, he suffered from the depreciation of the Continental currency in the Revolutionary War; which be-

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came so nearly worthless, that in one instance he paid his year's salary for a pig of a month old. On his marriage, he brought his wife from Sudbury to Amherst, in a chaise; thence to Hillsborough on horseback, there being no practicable carriage road in that direction. A very few years before his death, he received a shock by lightning, which somewhat impaired his mental powers. He was born Oct. 6th, 1749, and died Aug. 3rd, 1804, aged 56. Rev. Stephen Chapin, who studied divinity with Dr. Emmons, after a short and faithful ministry, was dismissed on account of the opposition of a portion of the people to his theological sentiments, and was resettled at Mont Vernon. He became a Baptist, and was afterwards President of Columbian College, D. C. He was born November 4th, 1778, and died Oct. 1st, 1845, in the District of Columbia, aged 67. Rev. Seth Chapin remained here more than four years; on leaving the place, he sustained the pastoral charge at Hanover, Ms., next in New York, and then in West Granville, Ms., and now lives in Rhode Island. Mr. Lawton, after his resignation here, labored in the gospel for some time in Illinois. He was born Aug. 14th, 1780, and died April 18th, 1842, aged 62. The next minister, Mr. Ward, once a physician, soon embraced the Episcopal views of church government, and resigned his charge at Hillsborough. He studied theology with Rev. Mr. Cutler of Windham. He is the author of a volume of Sermons. His successor, Mr. Farnsworth, was in early life a Universalist, but at length saw and renounced the error. For ten years, he had been the beloved pastor of the church in Raymond. On his settlement at Hillsborough, he soon acquired a large measure of the confidence of the people: but was removed by death, March 26th, 1837, aged 42. The death-bed scene was a striking exemplification of the excellence of the religion of Christ. "He died as sets the morning star." Being informed that his recovery was doubtful, he replied, "The will of the Lord be done." At one time, after a little repose, he said—"O my God, how sweet is the employment of Heaven: blessing and honor, glory and power, be unto Him that sitteth on the throne, and to the Lamb, forever." At another time, having lain as if listening to the sound of distant music, he exclaimed, "My friends, I thought I was in glory, I have just come from the world of bliss, what happiness to sing with the angels." After a farewell to his family, and lying awhile in quiet repose, he said, "What views I have had of God; I have been swimming in an ocean of bliss!" Perhaps no departure was ever more sweetened with an antepast of Heaven. He studied with President Tyler. He was born June 14th, 1795. The next minister, Mr. Tenney, who had been previously in the ministry in Vermont, preached alternately, as Mr. Farnsworth had done, in the Centre meeting house, and a new meeting house that had been erected in the Bridge Village. Not long after his installation, a portion of the church were dismissed for the purpose of forming a new church at the Bridge. It being more convenient to him to preach to the new church, than at the Centre, his relation to the original church was dissolved, and he ministered to the Bridge church as stated supply, till May, 1843. He has since been installed at Wardsboro', Vt. His successor at the Centre, Mr. Adams, remained a little more than three years, and has since been installed at Dracut, Ms. Mr. Rowe has recently commenced his ministry here. He is a grandson of the late Rev. Dr. Thayer of Kingston. The present pastor of the church at the Bridge Village, Rev.

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Mr. Cummings, born Sept. 5th, 1793, was formerly in the ministry at Stratham, and afterwards at Sharon and Southboro', Ms. He studied divinity for a time at Andover, and was preceptor of the Academy at Atkinson.

Hollis, originally a part of Dunstable, and known in early times as the *West Precinct* of Dunstable. The settlement of the town commenced in 1730; the first Meeting House was built, 1741; and the church gathered, it is believed, at the time of the ordination of Mr. Emerson, April 20th, 1743. He was sound in the faith, one of the most acceptable preachers of his day, a wise counsellor, a truly good man. Probably he, and Mr. Farrar of New Ipswich, were the most thoroughly evangelical of the ministers in the County, who were active before the commencement of the Revolutionary War. The active portion of his ministry was prolonged to half a century, and was eminently useful. He was born May 20th, 1716, and died April 30th, 1801, aged 85. The labors of Mr. Smith, who was settled as colleague with Mr. Emerson, were blessed, and during his pastorate of 37 years, a revival of great power, a truly pentecostal season, occurred in 1801 and 1802, adding to the church about 160 souls. Opposition stood dumb before the power of God's Spirit. Mr. Smith still resides in Hollis, at an advanced age. He was born Sept. 17th, 1759. Mr. Perry, the next pastor, born July 26th, 1798, and a graduate at Andover, saw the fruits of his efforts in seasons of refreshing; and he is resettled at Lancaster. The present pastor, is the Rev. James Aiken, who graduated at Union Theol. Seminary, N. Y.

Hudson, formerly Nottingham West. A Congregational church was organized at the settlement of the first minister, Mr. Merrill, Nov. 30th, 1737. A few years afterwards, the establishment of the present State line cut off a portion of the territory, and another portion was taken to aid in the formation of Pelham. Difficulties arose between some of the people and the minister, which proved disastrous. His opponents procured the organization of a Presbyterian church in 1771, over which the Rev. John Strickland, formerly of Oakham, Ms. became pastor. He remained here not many years, and was afterwards employed in the ministry in Maine. He was born April 1st, 1739, and died Oct. 4th, 1823, aged 84. The civil contract with Mr. Merrill with the town was dissolved, 1774: but he retained his relation to the church till his death in 1796, through a period of 39 years. He was born March 1st, 1713, and died at the advanced age of 83 years. The second pastor of the Congregational church, Rev. Jabez P. Fisher, was dismissed in 1801. He was born Oct. 7th, 1763. Divisions paralized the efforts of the people. In 1816, the Presbyterian church having been destitute of a pastor about a third of a century; and the Congregational almost half as long,—the state of religion being extremely depressed;—the two churches united under the Presbyterian discipline. Not however till nine years after the union, did they obtain a pastor, Mr. Talbot. The earlier part of his short ministry was marked with considerable religious attention; accompanied however with serious errors, as rebaptizing, and extremely hasty admissions. Disorders sprang up, and he left the place. The church remained destitute and declining for several years. It has recently adopted the Congregational form of government: and under the labors of the present pastor, Mr. Page, the state of religion and morals has become decidedly more prosperous. Mr. Page received his theological education at the Seminary in Gilmanton.

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Litchfield. The church was organized, 1741. Of the first pastor, Mr. Tufts, whose ministry here was short, few memorials remain. Mr. Cotton, a descendant of the celebrated Rev. John Cotton of Boston, resided many years after his resignation at Litchfield, in Claremont, where he died in 1819, aged 80 years. A long period of destitution, 26 years, ensued, during which, the Lord's supper is not remembered to have been administered. Prior to the ordination of Mr. Kennedy in 1809, the church adopted the Presbyterian discipline. His ministry here was brief and unquiet; after his departure, he was resettled for a short period at Kensington, whence he removed to Philadelphia, where he successfully followed the profession of a teacher of a school. He died, 1843, about 73 years old. Mr. Pillsbury died in the third year of his pastorate, Feb. 15th, 1818, aged 30 years, young and much lamented. After a brief sojourn here, the next minister, Mr. Sherer, was dismissed, and removed to New York. Again the church remained long destitute, and became almost extinct: most of the few members attending Christian worship and ordinances in neighboring towns. The efforts of Rev. Henry Wood of Concord, as stated supply, with other favorable influences, led to the erection of a new meeting house, and the reorganization of the Presbyterian church, in 1844: and in the course of this present year, to the ordination of Rev. William Henry Porter, under promising auspices. At the date of this ordination, the church had existed 104 years, more than seventy of which it had been without a pastor. Mr. Porter was born Sept. 19th, 1817, was graduated at Yale College, 1841, and studied divinity at New Haven and Union Theological Seminary, N. Y. He is the author of a work entitled, "Common and Scriptural Proverbs Explained." The tabular account of Mr. Porter is incorrect.

Lyndeborough. The church was formed in 1757, about seven years after the first settlement of the place. Mr. Rand, after his resignation, inclined to Episcopalianism, and occasionally ministered to a few persons of that denomination, then resident in Bedford and Goffstown. He represented Bedford in the Convention that formed the present Constitution of New Hampshire. His death occurred Oct. 12th, 1805, he being 78 years old. Mr. Goodridge sustained the pastoral relation 40 years, and enjoyed the respect of the community till he died March 14th, 1809, aged 65. He was born July 18th, 1743. The ministry of Mr. Merrill was active and successful; few men equalled him as a kind and faithful pastor; conversions were numerous; he was beloved at home and abroad. To the deep regret of the people, he resigned his charge, 1835, and was resettled in Western New York. After a short scene of labor there, his health failed, and he died July, 1839, 53 years old, on a journey at Georgetown, Ms. his native place, calmly yielding up his spirit into the hands of his Redeemer. His memory is embalmed in many a heart. He was born Dec. 4th, 1782. He studied theology with Rev. Drs. Parish and Spring. Mr. White remained here less than five years, and now supplies a Congregation in Barnstable County, Ms. He was an Andover student. The present pastor, Rev. Ivory Kimball, was formerly in the ministry at Limington, Maine, and read divinity at Bangor.

Mason. The first meeting house was built about 1752; church was gathered, 1772. Mr. Searle, after his dismission, resided still in the place, and became a magistrate. Not long before his death, he became disaffected towards the church, and united with a Baptist church. He was born

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March 15th, 1744, and died Dec. 7th, 1812, aged 68. Mr. Hill still retains his relations to the church, in the fifty-fifth year of his pastorate. Almost 46 years, he performed his ministerial functions without the aid of a colleague. He was born January, 1766. His first colleague, Mr. Reed, remained here but a brief space. His second and present colleague is his son, Rev. Joseph B. Hill. The ministry of both father and son has been blessed, and the church has flourished. Mr. Hill, senior, still preaches, occasionally, in his 80th year, and possesses a large measure of public confidence and respect. He read theology with Rev. Dr. Payson of Rindge, who preached his ordination sermon.

Merrimack. The church was organized, Sept. 5th, 1771. The Rev. Dr. Burnap was highly respectable as a scholar; peaceable, upright, of blameless conversation. His ministry was prolonged into its fiftieth year, and marked by a happy talent of adapting his public exercises to emergent occasions and circumstances. He was born Nov. 2nd, 1748, and died Dec. 26th, 1821, aged 73. Mr. Morse, who was born Oct. 25th, 1793, studied divinity with Rev. Mr. Perry of Bradford, Ms., and remained here but three years. He was resettled at Troy, removed thence into New York, and is now in Vermont. Under the efforts of the present pastor, Mr. Allen, the church, which had become feeble, has flourished, and the congregation much enlarged. He graduated at Andover.—Union Evangelical Church was formed, Oct. 21st, 1829. Though its place of worship is in Merrimack, its original members, 18 in number, all came from Hollis. It now embraces members from Merrimack, Hollis, Nashville, and Amherst. Its first pastor, Mr. Tolman, who was born April 30th, 1781, remained here about five years, and has since been employed in various places. He is now at Weston, Vt. The present pastor, is Rev. John W. Shepard, who was born April 1st, 1788.

Manchester was formerly Derryfield. From the unenviable reputation of being, with the exception of a narrow stripe on the Merrimack, the most barren place in the County, an immense water power has recently elevated it to the rank of the most populous and enterprising town in the State. Of the earlier inhabitants, many were indifferent to religious institutions; the residue, divided in their views. For almost a century after the first settlement, no Congregational or Presbyterian church had existence here. A small Presbyterian church was organized, May 21st, 1828; and on the 2nd of December following, a small Congregational church at Amoskeag Village, in Goffstown, on the borders of Manchester. Both were feeble, and neither had a pastor. These little churches united, in Congregational form Aug. 15th, 1839, and a few months afterwards, the Rev. Cyrus W. Wallace, born March 8th, 1805, and a graduate of Gilmanton Theological Seminary, was ordained as their pastor. Under his ministry, the church so increased and flourished, that a colony issuing from it, was organized into the Second Congregational Church in Manchester, May 27th, 1844, and the Rev. Henry M. Dexter, a graduate at Andover Seminary, was soon after ordained as its pastor. He was born Aug. 13th, 1821. The year is wrong in the table. Between the two churches subsists a happy fraternal feeling.

A Unitarian Society was formed a few years since, which has a meeting house, and has been uniformly supplied with preaching. The following clergymen have successively officiated, Rev. Messrs. O. H. Wellington, A. D. Jones, and —— Tenney. The Rev. Nathaniel Gage, form-

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erly of Nashua, supplies the desk at the present time. The prospects of the Society are now better than they have been.

Milford. This church, organized Nov. 19th, 1788, had no pastor for the first 14 years, during which time it received no additions, except by letter, and employed for a longer or shorter period each, sixty candidates for the ministry. Mr. Moore, after a ministry of about 35 years, resigned his pastoral office: but still resides here, and has recently represented his town in the House of Representatives, and also his District in the Senate of New Hampshire. Mr. Moore was born Oct. 19th 1778. In the table it is wrongly stated 1777. Mr. Salter, since his departure from this place, has been resettled at Douglass, Ms. The church is become large, and the services of the present pastor, Mr. Warner, have been acceptable, and attended with a blessing from above. Mr. Warner graduated at Gilmanton Theological Seminary in 1838.

Mont Vernon was formerly a part of Amherst. Dissatisfaction with the religious services of Mr. Barnard, as well as local convenience, led to the formation of this church, September, 1780, after much opposition from the people of Amherst. It was then called the second church in Amherst. Mr. Bruce, the first minister, was judicious, exemplary, well esteemed, and saw among his people the good of Zion. He was born Aug. 31st, 1757, studied divinity with the Rev. Mr. Brigham of Fitzwilliam, and died March 11th, 1809, aged 51. Rev. Dr. Chapin, after a useful ministry here of some years, became a Baptist, and took charge of a Baptist church in Maine, and was called thence to the Presidency of a Baptist College in the District of Columbia. His change of sentiment in no degree affected the faith of his people in Mont Vernon. He has recently deceased; happily finding, as stated in a letter he wrote not long before his anticipated departure, his evidences of fitness for heaven becoming, on renewed and strict examination, more and more satisfactory. (See Hillsborough.) Mr. Cheever, after his resignation here, received a pastoral charge at Newark, New Jersey. He was for some years an Agent for the American Education Society. His successor, Mr. Kingsbury, born April 8th, 1796, after twelve years service here, resigned on account of ill health, and went to the West. Becoming convalescent, he resumed his labors in the gospel, and died in Wiskonsin, July 12th, 1843, 47 years of age. On leaving this place, Mr. Jennison, after a voyage to Europe, for the recovery of his health, was resettled at Asburnham, Ms. He graduated at Andover. Rev. Bezaleel Smith, the present pastor, had been previously in the ministry at Rye. This place has enjoyed repeated refreshings from the presence of the Lord.

Nashua and Nashville were originally Dunstable, which was afterwards Nashua, and has recently been divided into Nashua and Nashville. As each of the churches here contains members from both towns, their Ecclesiastical History cannot be separated. The first church was organized, 1685, being the fifth in New Hampshire. From this date to 1813, no records of it are known to exist. Of Mr. Weld, born June, 1653, the first minister, all that is known, chiefly from tradition, is favorable. He commenced his labors here as early as May, 1679, soon after the settlement of the place, and preached more than six years before his ordination. He was a grandson of Rev. Thomas Weld, who came from England in 1632, and was Elliot's predecessor at Roxbury. His death occurred in 1702. Some recent accounts, viz. that in the N. H. Gazetteer, and

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the manuscript account of Nashua, among the papers of the Hillsborough County Conference, represent him as having been killed by the Indians. This, probably, is incorrect. The year of his death was not a year of war; and it is incredible that the early Historians of New England, Mather among the rest, should have been silent on an event, which, had it really occurred, must have created a deep sensation in the public mind. Till within a period somewhat recent, Mr. Weld's house was standing, near the present State line, and the ancient burying ground by the great Boston road, in the centre of the territory, constituting the then settled portion of Dunstable. In that cemetery his dust sleeps. He died June 9th, 1702, aged 49. The character of his son, Rev. Habijah Weld of Attleborough, Ms., is represented by Dwight as eminently holy and venerable.

The long destitution between Mr. Weld's death and the accession of a successor, was doubtless the result of the confusion and impoverishment incident to Queen Anne's War, in which Dunstable suffered severely. Of Mr. Prentice, the second pastor, our knowledge is scanty. He died Feb. 27th, 1737, aged 40 years, in the 17th year of his ministry. His abode here was the period of the celebrated exploits in Indian warfare of Lovewell, a principal inhabitant of the place. Mr. Swan was dismissed after a ministry of about eight years, in consequence, it has been said, of some division occasioned by the running the present State line. Afterwards he was long employed as teacher of a school in Lancaster, Ms. where he died about 1777, aged 76 years. Mr. Bird, who came next, was what was then called a "New Light:"—a phrase somewhat vague, sometimes descriptive of men, who in that day of Arminian tendencies, were more Evangelical in doctrine than others around them; and sometimes applied to men whose *measures* were of a fervent and impassioned cast. In what precise respect Mr. Bird was a "new light," does not appear. Under his preaching the people became divided, and his adherents, separating themselves from the majority, built for him a new house of worship. He was however dismissed in 1751, and resettled at New Haven, over White Haven Society, in Connecticut. He deceased May 3rd, 1784, aged 60, of the small pox. He was born March 22nd, 1724. Eight years afterwards, by the intervention of a Council, this breach was healed, and the two bodies reunited. Mr. Kidder, the succeeding pastor, was moderately Calvanistic, courteous in manners, and exemplary in his deportment. Though his civil contract with the town was annulled in 1796, he preached some years afterwards, and retained his pastoral relation to the church till his death, through a period of more than 50 years, and which occurred Sept. 6th, 1818, aged nearly 77. He was born Nov. 18th, 1741. Mr. Sperry, born June 3rd, 1785, was settled as his colleague, and resigned his charge, 1819, soon after Mr. Kidder's death. He was resettled at Wenham, Ms., and now resides in Ohio. His successor was Mr. Nott, who was born Nov. 10th, 1799, and was a native of Saybrook, Ct. He became wavering on baptism, and at length renounced infant baptism. A majority of the church were dissatisfied with the change, and adhered to Pedobaptist principles; Mr. Nott resigned his charge, October, 1834. Soon afterwards, this majority, constituting "The first church in Nashua," commenced worship in a separate place, and soon obtained as their pastor, the Rev. Mr. McGee, formerly in the ministry at Brattleboro, Vt., and now at Francestown. As

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however those who sympathised with the views of Mr. Nott, at least so far as not to insist on infant baptism, constituted a majority of the *Society*, they retained the original House of Worship; and a large minority of the original church, who went with them, were organized in the Autumn of 1835, into a distinct church, called "The first church in Nashua Village." Its name was changed Feb. 9th, 1846, to Olive St. Cong. Chh. Over this body, April 6th, 1836, was installed Mr. Richards, formerly of Francestown, who still remains their pastor. On the resignation of Mr. McGee, who was soon resettled at Francestown, he was succeeded by Rev. Mathew Hale Smith, once a Universalist preacher;—the author of an able and useful book, entitled, "Universalism Examined, Exposed, Renounced." In August, 1845, Mr. Smith resigned the charge of the "First Church in Nashua," which is now about to settle a pastor, the Rev. Samuel Lamson, a graduate of Brown University. Both these churches are large, and have enjoyed many tokens of the divine blessing.

The Unitarian Society of Nashua and Nashville had preaching in 1824, and from 1825 to 1826, occupied the house erected by the Nashua Company. In the winter and spring of 1827, their meeting house was erected, and dedicated June 27th, 1827, and Rev. Nathaniel Gage was ordained their minister, and remained till 1834. Rev. Henry Emmons was settled in 1835, left 1837. Rev. Samuel Osgood was ordained May 16th, 1838, and continued until December, 1841. Rev. A. C. L. Arnold was settled in October, 1843, and continued until September, 1844. The present minister is the Rev. Stephen G. Bulfinch, installed Sept. 17th, 1845; born in Boston, June 18th, 1809; graduated 1826, at Columbian College, D. C.; settled in Augusta, Ga.; afterwards in Washington, D. C.

New Boston. Mr. Moor, the first minister was born in Ireland, and educated in Scotland; was an instructive preacher and a respectable man. Falling under suspicion of not favoring the American Revolution, the displeasure of many of his people rendered a portion of his ministry uncomfortable. Some of the zealous whigs refused for a time to hear him preach. On a charge of disaffection to the cause of the country, he was arrested, and taken to Exeter, then the seat of the State Government; and, as it is believed, for a very short time, imprisoned. Afterwards, however, he took the oath of allegiance to the State, and the latter part of his ministry was comparatively quiet and happy, to the time of his death, which occurred May 28th, 1803, being 67 years old. Mr. Bradford, his successor, saw among his people the good of Zion, and peace upon Israel. He was a man of gifted talents, and possessed more scholarship than is common in the ministry, especially in the languages, and belles lettres. He studied theology with the Rev. Dr. Lathrop of West Springfield, Ms., and was generally and greatly beloved by his people. He was born Dec. 27th, 1776, and died Dec. 15th, 1845, aged 69.

New Ipswich. This place began to be settled about 1750. The first meeting house was built, 1754, and soon afterwards burnt, when, in the last French war, the few inhabitants, alarmed by an incursion of Indians, and the capture of a family within the present limits of Ashby, fled from the place. The church was formed, and the first minister, Mr. Farrar, ordained, Oct. 21st, 1760. Extending through almost half a century, his ministry was useful, peaceful, and happy. He was a man of eminent gravity and dignity; evangelical and pathetic as a preacher; in

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his presence, the gay and trifling were awed into decorum and sobriety. A revival of religion, marked with scenes of great power and interest, and extending into some neighboring towns, attended his ministry in 1785–6. Though the cold of the winter of these years, was intense, and the snows deep, no obstacle could hinder the people from flocking to religious meetings. The results were most auspicious to piety, morals, and good order. He died in a fit. His funeral sermon was preached by the Rev. Dr. Payson of Rindge, from the appropriate text, "Devout men carried *Stephen* to his burial, and made great lamentation over him." The following incident is related of him: Employing a shoemaker to make him a pair of shoes, he gave particular directions as to the form of the heels. Said the man, "I did not think you, Mr. Farrar, quite so proud." "Well," he replied, "if I can keep down pride at my *heel*, 'tis not the worst case that might be." In the great revival, one of his sermons peculiarly impressive, was from the text, "And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." He was born Sept. 8th, 1738, and departed this life June 23rd, 1809, aged 71 years. Mr. Hall, his successor was a man of decision and energy; his labors were abundant, and much blessed; a revival of great power was in progress at the time of his ordination. After some years service, the rupture of a blood vessel in the lungs, induced a decline, which terminated in his death, in the meridian of his usefulness, July 13th, 1824, being 40 years old. Mr. Barbour remained less than a year, and at length relinquished the ministry, and now resides at Charlton, Ms. He was born Feb. 14th, 1794. His successor, Mr. Walker, after a pastorate of more than eight years, resigned his charge, and has since been engaged in the ministry in other places. He was born Nov. 21st, 1795. The present pastor, Mr. Lee, who was born at Berlin, Ct., March 18th, 1803, was settled in Sherburne, Ms., Nov. 4th, 1830, and dismissed April 27th, 1836. He has seen repeated seasons of religious interest among his people.

Pelham. The first minister, Mr. Hobbs, was born June 6th, 1726, was ordained in 1751, and died in office in the prime of life, June 20th, 1765, aged 30. Mr. Moody retained the pastoral relation 27 years, but was thought by many to have a leaning towards Arminianism. He lived many years after his dismission. He was born Nov. 10th, 1739, and died March 22nd, 1819, aged 79. His successor, Rev. Dr. Church, was an able, active, devoted minister of Christ, whose praise was in all the churches. His preaching was doctrinal, discriminating and impressive. Of the various Charitable Institutions, which sprang up in New Hampshire, early in the present century, he was a prime mover, and most efficient promoter. He was long the Secretary of the N. H. General Association; and it is not too much to say, that to the deep interest and sweet savor of piety, which especially attended its earlier Anniversaries, no other man so largely contributed. He was a Trustee of Dartmouth College, and a corporate member of the American Board of Commissioners for Foreign Missions. His pastoral charge he resigned, 1835; but he continued to render important aid to the cause of religion till his death, which occurred June 12th, 1840, aged 68. He was born March 17th, 1772. Mr. Keep remained here six years, and has been resettled at Dana, Ms. The present pastor is the Rev. Cyrus W. Allen, formerly an Agent of the American Tract Society in Missouri and Illinois.

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Peterborough. The settlement of this town was commenced before 1740, by emigrants from Londonderry, and from Lunenburg, Ms. The present Unitarian Church was originally Presbyterian, and was probably gathered at, perhaps *before*, the ordination of Mr. Morrison in 1766. He remained here less than six years; and his successor, Mr. Annan, not quite fourteen. Both were from Scotland. Of neither of these men will truth allow a favorable representation: though both were respectable in point of talent. They were orthodox in sentiment, but reprehensible in deportment. Both contributed to beget in the popular mind an indifference to Presbyterianism, and a prejudice against orthodoxy, the effects of which were lasting and unhappy. Mr. Morrison, after his dismission, became skeptical and profligate, joined the British Army, and died in South Carolina, Dec. 10th, 1782, aged 39. He was born May 22nd, 1743. Such was the conduct of Mr. Annan, that some years after his dismission, he was deposed from the ministry by the Presbytery of Londonderry. He went to Ireland, and there died in 1802, aged 48. He was born April 4th, 1754. The pestilent examples of these two men were enough to bring a blight on religion in any place; the chief wonder is, that they were tolerated so long. A tithe of their immoralities would at this day put down the character of a minister almost below hope of redemption. At the settlement of Mr. Dunbar, 1799, the church adopted the Congregational discipline. In his Theological views, he was Anti-Calvinistic. Several members of the church still adhered to Presbyterianism, though they generally attended his ministry for many years: on condition, however, that the communion be administered once in a year in Presbyterian form, at the expense of the town. Mr. Dunbar, who was born July 7th, 1773, and who still lives, resigned his charge, 1827, and was succeeded by Rev. Abiel Abbot, D. D., of the Unitarian connection. In January, 1840, he received as his colleague, the Rev. Curtis Cutler.

A Presbyterian church was organized by the Presbytery of Londonderry, June 19th, 1822, consisting of several members of the old church, who had never adopted Congregational principles, and dissented from the Arminian views of the pastor. This body, with the aid of other individuals, erected in 1825, a meeting house, a mile from the Village, which was afterwards removed to the Village, and received Rev. Peter Holt as their pastor. He saw much fruit of his faithful labors here; and after his resignation, ministered to the church in Deering, as stated supply, from 1835, to 1841. This venerable man, formerly of Epping, now resides in Greenfield, and preaches, occasionally, and acceptably too, in the 82nd year of his age. He was born June 12th, 1763. Mr. Pine, who succeeded him, remained here not a year. He is set down in the Tabular view as dismissed in January, 1837. He ceased from his labors here at this date, and left the place, and now resides in New York; though the formal act of dismission by Presbytery did not take place till some time afterwards. The present pastor is the Rev. James R. French, under whose ministrations the church has been much enlarged. He received his theological education at Gilmanton Theological Seminary.

Temple. The ministry of the first pastor, Mr. Webster, though short, left a favorable impression of his piety and worth. Being zealous in the cause of his country, he engaged with the consent of his people, as a Chaplain in the Northern Army, in 1777. He was soon siezed with

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hemorrhage from the lungs, returned home in a debilitated state, and died Nov. 14th, 1777, aged 34. He was born Sept. 16th, 1743. He gave to the town a lot of land for the support of the gospel. Soon after the accession of Mr. Miles in 1782, the influence of the great revival in New Ipswich, extended into Temple, and left precious and durable results. Mr. Miles was eccentric in his modes of expression and illustration, but was held in high respect for probity, consistency, and decision. He died Nov. 20th, 1831, in the 50th year of his ministry, and 80th of his age, in full hope of a better life beyond the grave. Mr. Jewett, after eleven years of pastoral service here, resigned his charge, to the regret of his people, on account of inadequate health. He was born Oct. 2nd, 1787, and now resides at Hollis. Mr. Follet, who had previously been settled in Massachusetts, the present pastor, is now in the second year of his ministry in this place.

Weare. The great mass of the people of this place were, from the beginning, of other denominations than Congregational, and no organization of this denomination is now found here. A Congregational church once existed in the place, over which the Rev. John Cayford, a native of England, took the pastoral charge in 1802. In a few years he was dismissed, and went to England to recover a legacy. He returned to this country, took up his residence in Maine, where, it has been said, he became a Baptist. He died some years ago and the church is extinct.

Wilton. A meeting house was built here in 1752, but a church was not formed till Dec. 14th, 1763, the day of Mr. Livermore's ordination. He was a respectable preacher, of moderately orthodox principles. In the course of his ministry, a distressing event attended the raising of a new house of worship, Sept. 7th, 1773. Through the negligence of the master workman, the middle beam was left inadequately supported. On the timbers and planks resting on it, the men were numerously and busily at work: when suddenly the beam yielded to the pressure, the frame rocked to and fro, then fell with a crash, precipitating fifty three men to the ground, amid falling timbers and tools. The crash was heard afar. A momentary silence succeeded, followed by outcries and shrieks. Three men were killed on the spot; two more soon died; others were crippled for life, and most of the men were more or less wounded. At a subsequent Fast, observed by the people, Mr. Livermore preached from the text, "Except the Lord build the house, they labor in vain that build it." After the resignation of his charge, he lived many years in Wilton, and died suddenly in a fit, July 20th, 1809, aged 69. He was born Dec. 7th, 1739. The second minister, Mr. Fiske, was able, exemplary, and evangelical, continuing in office till his death, which was much lamented, and occurred April 21st, 1802, aged 50. He was born May 28th, 1752. His successor, Mr. Bedee, was at first Trinitarian in sentiment, but gradually verged toward views more lax and anti-orthodox. He retained the pastoral relation 26 years, till his dismission in 1829, without a council. He was born Nov. 28th, 1771, and still lives in Maine. Messrs. Barnard, Jones, and Whitman, who in succession followed him as pastors of this church, were of the Unitarian connection. Mr. William A. Whitwell is the present pastor.

In the course of Mr. Bedee's ministry, the Confession of Faith of the church was so modified, as to facilitate the admission of Unitarians, and others of anti-orthodox principles. Dissatisfied with these innovations,

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and with the sentiments of the pastor, several members of the church withdrew themselves from his ministry, and in 1823, were organized by a Council into "The Evangelical Church." Over this body, the Rev. William Richardson was ordained pastor. After his resignation, 1840, he was resettled in Deering, and was succeeded at Wilton, by Rev. Charles Whiting in 1843.

Windsor. This place is small, both in extent and population. As stated in the Tabular View, it never had a Congregational church or minister. Indeed a House of Worship has not yet been built within the limits of the town. There are however some occasional religious services, by preachers of various denominations.

Note.—A mistake occurs on the first page of the Tabular view of this Article, in respect to the location of five towns. They should have been placed one line lower on the page; so that Antrim would stand against Fullerton, Bedford against Houston, Bennington against Manson, Brookline against Wadsworth, and Deering against Childs.

HOLINESS OF HEART, ESSENTIAL TO A RIGHT UNDERSTANDING OF THE DOCTRINES OF THE BIBLE.

By the Rev. Ephraim N. Hidden of Deerfield.

"Since there are so many different opinions and apprehensions in the world about matters of religion; and every sect and party does with so much confidence pretend that *they*, and *they* only are in the truth, the great difficulty and question is by what means men may be secured from dangerous errors and mistakes in religion."—Archbishop Tillotson.

Divine truths are essentially different from the truths of natural science—different in kind and degree—different in their origin, nature and object. They are taught by the Works, Word and Spirit of God. Would it be strange, then, that God should have so ordered it, that we must learn these truths *differently* from the truths of natural science? In natural science, we must understand a truth before we can receive it, or feel its appropriate emotion. In this department of knowledge, propositions are addressed to the intellect, as in Geometry it is stated, that "the three angles of a triangle are equal to two right angles." The student reads the proposition and thinks it may, or may not be so. He sees neither its truth nor falsity. But he goes through the demonstration, and then sees, that the proposition is true—it must be so. *Then*, and *not till*

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then, he admits the truth, and *feels* the emotion, which it is adapted to excite; and with some minds it may be a very pleasant emotion. But the truth was addressed to his intellect, and not to his feelings; and he must understand it before he feels the emotion it is adapted to excite.

But is it so in regard to divine truths? Addressed as they are to the heart of man, as well as to his intellect; intended to affect the sentient as well as the intellectual part of man's nature, must we always understand them before we receive them, and feel their divine influence? May not the process, by which we acquire natural science, be *reversed* when we learn as we ought, "the things of the Spirit?" Is not the heart, and the conduct of the Christian often affected by heavenly truths, while his intellect perceives that truth, in its bearing and relations, but very imperfectly? It would seem that there is wisdom in this plan of God. It is the very way to call into exercise the faith of the Christian. He receives the truths of Holy Writ without demonstration, and without human authority, to sustain them. God thus shuts up the soul of the Christian to faith in his divine teaching; and in the exercise of this faith and correspondent action, he obtains clearer and more comprehensive views of the great doctrines of the Christian religion. He does not understand, and then believe, and act; but he believes, and acts, and then understands. Thus God imparts to the humble believing Christian, all needed instruction; not indeed independent of the use of means; not without thought and study; not without the Bible; but in connection with a diligent and faithful application of the means within his reach. Many truths of the Bible cannot be known till they are felt. They are not cold logic; they have feeling, have emotion in them. There is a philosophy in the truths of the Bible, which the philosophy of human reason never yet comprehended. True, it is the glory of man, that he was made an intellectual being, capable of perceiving, thinking, and reasoning. He can traverse the starry worlds, and dig deep into the bowels of the earth; he can enter the regions of metaphysics, and analyze mind: but he forgets, that he has fallen from his high *mental*, as well as *moral* elevation, and that without holiness, his perceptions, thoughts and emotions are low, sensual, earthly.

The Christian religion is not merely speculative. Its truths are living truths; and to know them, we must feel the life of them. To know the things of the kingdom of heaven, we must have that kingdom set up in our own souls. "I am the light of the world," saith the Savior; but the natural man has no *eyes*, with which to see spiritual objects; and until, by the renewing power of the Holy Spirit, 'the scales fall from his eyes,' he is in blindness and darkness. Now faith is the eye of the soul,

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and when this is clear and strong, "the Light of the world," Jesus Christ, shines, and the Christian sees, and learns, and feels those spiritual truths, which he never could have known by the light of science. The difficulty with the natural man, is that he has no *sense* adapted to "the things of the spirit;" or if he has, it is not *available*. A man may be born blind; still he may have eyes, but an obstacle, a film, is before them which impedes his sight, and which must be removed by surgical skill, or he can never see. Let such an one grow up to mature age, and then talk to him of the beauties of the rainbow; will he, can he feel the emotions, which those beauties are suited to awaken? No; for the very reason, that he has not the sense adapted to the objects of sight. Thus "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, *because* they are spiritually discerned." "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." But when "the god of this world" is dethroned from the heart of man, and Christ sets up his kingdom there, then the things of the Spirit are felt and begin to be understood.

So that it is by the commencement of the work of holiness in the heart, that man begins rightly to understand the truths of the Bible. And the more his moral vision is purified, the clearer will be his apprehension of the great doctrines of the Christian religion. Being "made a new creature in Christ Jesus," he has now the sense or faculty of discerning and comprehending spiritual truth. The principle of holiness, implanted in his heart by the Holy Spirit, gave him his first discernment of the great, sublime and holy truths of the Bible. And, just in proportion as he cultivates this principle, will he be preparing himself for a stronger grasp upon truth, and a deeper insight into the mysteries of the kingdom. Now, to cultivate holiness, one must live a holy life; therefore the more holy we live, the more correct and extensive will be our knowledge of the doctrines of the Bible. Agreeable to this was the maxim of Luther: "He that has prayed well has studied well."

Agreeable to this also, are the teachings of the Bible. "If any man will do his, (God's,) will, he shall know of the doctrine whether it be of God, or whether I speak of myself." "None of the wicked shall understand, but the wise, (the righteous,) shall understand." "The secret of the Lord is with them that fear him, and he will show them his covenant." "The meek will he guide in judgment, the meek will he teach his way." But proof texts need not be multiplied on this point.

1. We may see from this subject, why men of strong minds and

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clear heads in matters of natural science, have, often, incorrect and fatally erroneous views of God, and of their own duties and relations in life. They have depraved wicked hearts. Sin darkens reason, and distorts and debases the intellect, as well as the heart. And the same providence which enlightens and consoles the humble Christian pours darkness and confusion upon the mind of the proud sinner; as the pillar of cloud which guided the Israelites across the Red Sea darkened and troubled Pharaoh and his hosts in their pursuit. I would sooner trust to the theology of some unlearned simple hearted Christian, who, with a teachable and prayerful spirit, sat daily at the feet of Jesus, and received his divine instruction, than to that of the most learned metaphysician, destitute of holiness of heart. Let learning be honored, and learned titles be won and worn; but never let the student of the Bible make cold intellect, a substitute for indwelling piety.

2. We may see a reason why many persons of apparently moderate talents, and limited knowledge in natural science have clear and sound views in the great and important doctrines of the Bible. They have correct views of the character of God, and of the character, duties, relations and final destiny of man. The reason of this is they receive divine truth into good and honest hearts. They live a holy life; and in "doing the will of God they know of the doctrines." In cultivating the heart they find their best safe guard against error. Their union and communion with God tends to clear, elevate and invigorate their minds. They are under the instruction of the Holy Spirit, who leads into all truth. They have a relish for the doctrines of the Bible; hence they *love* to study them, and to examine them in all their relations and bearings. "Putting their shoes from off their feet;" with pure and humble hearts, they enter the temple of divine truth and reverently worship there; and by holy living they become so thoroughly imbued with the doctrines and spirit of the Bible, that they are "living epistles known and read of all men."

PRIDE.

We hear much of a DECENT pride—a BECOMING pride—a NOBLE pride—a LAUDABLE pride! Can that be DECENT, of which we ought to be ashamed?—Can that be BECOMING, of which God has set forth the deformity?—Can that be NOBLE, which God resists, and is determined to debase?—Can that be LAUDABLE, which God calls abominable?—*Cecil.*

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MEMOIR OF THE HON. ABIEL FOSTER OF CANTERBURY.

The Hon. Abiel Foster was born Aug. 8th, 1735, and was the son of Capt. Asa Foster of Andover, Ms. who was born June 16th, 1710, and was the son of William Foster, who died August, 1755, in the 86th year of his age. The subject of this notice, stimulated in early youth by the example of one of his relatives, the Hon. Jedidiah Foster, who was the first of the family that acquired a liberal education, and prompted by motives of future usefulness, entered Harvard College, and received his Bachelor's degree in 1756. Having qualified himself by a course of theological studies for the service of the pulpit, he commenced preaching, and was, after a few years, invited to settle in Canterbury, in this State, where he was ordained, Jan. 21st, 1761, about the time when the church was first organized. He sustained the pastoral office 18 years—till the commencement of the year 1779, when, by mutual agreement, this connection was dissolved, by an ecclesiastical council, and he retired to private life. But he was not destined to remain inactive. Notwithstanding his dismission, so strong was his hold upon the esteem and affections of his people, that they soon after chose him their Representative to the General Court. This event gave a cast to his future life; and, occuring at a time when able and honest men were prized and sought, he immediately entered upon public business, and sustained afterwards, till near the close of his life, various offices of trust and honor, with reputation to himself and usefulness to the community. In 1783, he was appointed by the General Court a Delegate from this State to the Continental Congress, and in 1784 was re-appointed to the same office. During both of these years, he ably supported the interests of his State in that august body, and was the only one of the New Hampshire delegation who witnessed, at Annapolis, the solemn and sublime spectacle when the Commander-in-Chief of the armies of united America surrendered his commission into the hands of Congress.

The service he rendered his country may be perceived from the Journals of the House. An extract from a letter of his, dated March 30th, 1785, will show in some measure the respect that was paid to him by Congress. "My duties on the Grand

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Committee, which sits at nine in the morning, has put it out of my power to return an earlier answer.——The Grand Committee have agreed to report a requsition to Congress for three millions of dollars for the current year. The quota of our State will be 105,416 dollars.——You would be surprised to see the revolution in Congress since last year. Eastward of Virginia, there remain of last year's members only myself, Mr. Ellery, Mr. Howell, Mr. Beatty, and M'Henry, from Virginia, Hardy and Monroe, to the Southward of Virginia, Williamson and Spaight. The Prince of the South, who used, as you well remember, to speak great swelling words has lately retired."

Under the new State Constitution, adopted in 1784, Mr. Foster was appointed a Judge of the Court of Common Pleas for Rockingham County, and filled that office more than four years. In 1789, he was chosen one of the first Representatives from this State, to the first Congress under the present Constitution. In 1790, he received the appointment of Justice of the Peace and of the Quorum throughout the State. In 1791, being an unsuccessful candidate for the second Congress, his townsmen, in his absence, elected him Representative to the General Court, and also a Delegate to revise the Constitution of this State, and he was re-elected to the former office in 1792. In 1793 and 1794, he was elected Senator of the 4th District, and was chosen to the office of President of the Senate both these years. In 1795, he was again elected Representative to Congress, and continued a member of that body by successive elections until 1803, when in consequence of ill health he retired to private life, and died at Canterbury, Feb. 6th, 1806, in the 71st year of his age. Possessing enlightened views and a sound judgment, correct principles and liberal sentiments, inflexible integrity and gentlemanly deportment, he was deservedly popular, and his death was considered a public loss. His funeral sermon was preached by the Rev. Dr. McFarland of Concord, from Philippians 1:21. "For me to live is Christ, and to die is gain."

Judge Foster married for his first wife, Hannah Badger, the eldest daughter of General Joseph Badger, senior, of Gilmanton, by whom he had four children, viz: Hannah, who married Moses Cogswell, Esq. father of the Hon. Amos Cogswell of Canterbury, William, James, and Sarah, who married Col. David Tilton. Mrs. Foster died Jan. 10th, 1768. For his sec-

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ond wife, he married Mary Rogers of Ipswich, Ms. by whom he had five children, viz: Martha, who married Jeremiah Clough, Mary, who married Henry Gerrish, Abiel, Elizabeth, who married Enoch Gerrish, and Nancy, who married John Greenough, Esq.

Judge Foster had four brothers who lived in Canterbury. For many of the above facts, we are indebted to the Rev. Mr. Patrick's "Historical Sketches of Canterbury."

ADDRESS TO GOVERNOR WENTWORTH.

The following Poem was written by the Rev. Levi Frisbie, of Ipswich, Ms. who graduated at Dartmouth College in the first Class. It is here inserted as a relic of olden time, and may be interesting to the Alumni and friends of the College. It was printed in volume XV of the "New Hampshire Gazette & Historical Chronicle," January 4th, 1771, and is here printed in the style of the copy from which it is taken.

"*To the Publishers of the NEW HAMPSHIRE GAZETTE.*

The encouraging and promoting the Cultivation of Literature, and solid Learning, has always been a principal Object of Attention in all wise and good Governments, as Means necessary to the Prosperity and Welfare of the Community.

The Countenance and Favor of those in Power, is as necessary to the Advancement of Learning, as that is to the Prosperity of the State.

This Province has a fair Prospect now opened by the Commander in Chief, for the Encouragement of good Literature, by the Establishment of DARTMOUTH-COLLEGE, on a very generous Plan, with liberal Endowments—This is gratefully acknowledged in the following Address to Him, and is worthy a Place in your Paper; you are therefore desired to give it that Mark of your Esteem accordingly."

"*To His Excellency, JOHN WENTWORTH, Esq.;*
Captain-General, GOVERNOR, and Commander in Chief, in and over His Majesty's Province of New-Hampshire, On his Grant of a very generous CHARTER of Incorporation of DARTMOUTH-COLLEGE."

"When Persia's King in all his Glory shone,
And trembling Esther dar'd approach his Throne,
The Monarch smil'd, and bid the Queen draw near,
Touch the bright Sceptre and dispel her Fear;
Thus Thou, illustrious Patron, Pardon give,
To my adventrous Muse, and bid her live,
A Muse, which burns low at thy Feet, to bow,
And bind a grateful Garland on thy Brow.

With ardent Thanks I feel my Bosom glow,
While from my Heart these grateful Numbers flow,
Yet the bold Flame is damp'd by chilling Fear,
Lest the rough Verse should wound thy listening Ear.

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O could I bid the swelling Numbers roll,
Great as thy Worth, and lofty as thy Soul,
Thro' distant Lands I'd sound thy unrival'd Name,
And Worlds scarce known should wonder at thy Fame.

Arise, ye Bards! ye Sons of Learning join,
Invoke th' Assistance of the tuneful Nine;
With grateful hearts we'll strike the trembling String,
While WENTWORTH'S Deeds inspire us as we sing.

In humble Youth our Seminary smiled;
Weak as an Infant, helpless as a Child;
Slowly it grew, while Charity from far,
Shed her mild Beams like some propitious Star.
Delicious Melons flourish thus by Night,
And drink new Sweets from Cynthia's borrow'd Light.
Then thou beheld us with auspicious Eyes,
As Heaven benign, and bounteous as the Skies;
Thy Hand up-rais'd us from our humble State,
And all thy Soul aspir'd to make us great.
Thy Wisdom plan'd, thy Goodness then bestow'd,
A Soil luxuriant for our fix'd Abode.
To us her Lap the fertile *Hampshire* spread,
And on her Bosom bid us rest our Head.
Thus infant Vines just past their early Birth,
In humble Silence creep along the Earth,
'Till some tall elm a stable Prop supplies,
Round him they twine and with swift Progress rise,
Grow and expand 'till every tender Shoot,
Blushes with Grapes, and smiles with purple Fruit.

To future Times now turn thy wand'ring Eyes,
View distant Scenes and pleasing Prospects rise;
Where late wild Beasts and savage Monsters prowl'd,
Crouch'd in their Lairs, or thro' dark Desarts howl'd,
There Herds domestic thro' green Pastures stray,
And round their Dames the sportive Lambkins play,
Where towering Forests spread their gloomy Shades,
And lofty Pines wav'd their majestic Heads,
Their golden Harvests nod with ponderous Grain,
And rich Productions crown the smiling Plain.

Now pleas'd, behold, our venerable Dome,
Fair Learning's Mansions and the Muses home;
Firm and unmov'd the deep Foundations lie,
Strong as old Atlas who supports the Sky;
Thy Bounty animates each Workman's Soul,
They bear large Burdens and huge Column's roll;
Their busy Aspects wear a cheerful Smile,
They with redoubled Ardour ply their Toil,
Th' impending Walls by swifter Progress grow,
And seem to scorn the humble Earth below,
Not great, yet noble, tho' not glaring, neat;
Fair without Pride, not costly, yet compleat;
The Boast of Charity, the Miser's Shame,
And WENTWORTH, thy grand Monument of Fame.

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Thus Bards relate, when tuneful Amphion sung,
The senseless Trees to fashion'd Timber sprung,
Rocks heard the Muses' life-inspiring Call,
And Stones collecting danc'd into a Wall;
By swift Degrees the tow'ring City grows,
And to the Clouds the lofty Thebes arose.

See Learning rears her venerable Head,
See god-like Virtue rises from the Dead,
Science no more in Chains of Ign'rance groanes,
She and the Muses mount their native thrones,
Struck by the Beams that sparkle from their Eyes,
Vice falls, Pride languishes, and Dullness dies.
Sublime o'er all, in one unclouded Blaze,
The Gospel pours her bright unsullied Rays.
Calm and majestick as the Pomp of Night,
Yet pure as Day and glorious as the Light,
On savage Lands she showers her Beams divine,
Their rugged Passions soften and refine,
The Vail of Darkness droops from off their Minds,
And Gospel Truth in awful Glory shines.
Thus when loud Storms have vex'd the gloomy Night,
The Sun returns, illustrious Source of Light,
Pours from the East bright Streams of Golden Day,
Expells the Clouds and Rolls the Mist's away,
Above the Hills the curling Vapours rise,
Spread, and expand and vanish thro' the Skies.
All Nature Smiles, with Scenes of Pleasure crown'd,
And one unbounded Beauty shines around.——
When wondering Mortals with Surprize behold,
Some future Time such vast Events unfold;
When Sires shall to their listening Race disclose,
The Means by which such mighty Wonders rose,
Their joyful Tongues shall sound abroad thy Fame,
And add immortal Honours to thy Name.
But chiefly those to whom thy Bounties flow,
Their warm Returns of Gratitude shall show;
High and more high their thankful strains shall float,
'Till listening Angels catch the joyful Note.——

May Heaven propitious in one ceaseless Shower,
Round Thee her richest Store of Blessings pour;
To Thee and to the Partner of thy Soul,
May Happiness in endless Rivers roll,
May ev'ry Grace your noble Souls inspire,
A numerous Offspring crown your fond Desire.
Beneath thy watchful Care thy People grow,
And Shame and Silence seize on ev'ry Foe.
May Peace attend thy Life, and Blissful Rays,
Gild the calm Evening of thy setting Days.——

May it please your Excellency to accept the preceding Lines, as an Expression of the warmest Gratitude of one who begs Liberty to subscribe himself,

Your Excellency's most obedient humble Servant,

A Member of Dartmouth-College."

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SKETCHES OF ALUMNI OF DARTMOUTH COLLEGE.

JOHN SMITH, D. D., was a native of Newbury, (Byfield Parish,)Ms. and was born Dec. 21st, 1752. His father's name was Joseph. His mother was a descendant of the Sawyer family, which came from England to this country in the year 1643, and settled in Rowley, Ms., where she was born. Mr. Smith was early placed by his father under the instruction of the celebrated Master Samuel Moody of Dummer Academy. His progress in the learned languages was such as to lead his Preceptor to predict his future eminence in that branch of science. He entered Dartmouth College,* and graduated in course at the commencement in 1773. Immediately upon this he was appointed Preceptor of Moor's School, and while giving instruction in it, he resided in the President's family, and pursued with him the study of Divinity. The year following, he was appointed Tutor, in which office he continued until 1777. About this time, Mr. Smith received an invitation to become Pastor of the Church in West Hartford, Ct.; but, owing to his predilection for classical studies and his having been elected Professor of Languages in the College, he declined the invitation, and accepted the Professorship. While he discharged the duties of Professor, he also officiated as Tutor ten years, till 1787.† In the office of Pro-

* Mr. Smith entered the Junior Class in 1771, at the time of the first Commencement. He with his distinguished Preceptor, went to Hanover, in company with Gov. Wentworth. On their way they passed through Plymouth, and were compelled to encamp one night in the woods. On their arrival at Hanover, the occasion excited so much interest, that an ox was roasted whole, at the expense of the Governor, on a small cleared spot on the present Green.

† The following copy of the Agreement, between Dr. Smith and the Trustees of Dartmouth College, is here inserted as an interesting curiosity. It was furnished by the obliging politeness of Dr. Shattuck, senior, of Boston.

"An Agreement between the Reverend Doctor Eleazar Wheelock, President of Dartmouth College, and Mr. John Smith, late Tutor of the same, with respect to said Mr. Smith's settlement and salary, in capacity of Professor of the languages, in Dartmouth College.

Mr. Smith agrees to settle as Professor of English, Latin, Greek, Hebrew, Chaldee, &c., in Dartmouth College, to teach which and as many other such languages as he shall understand, as the Trustees shall judge necessary and practicable for one man, and also to read lectures on them, as often as the President, Tutors, &c., with himself, shall judge profitable for the Seminary. He also agrees while he can do it consistently with his office as Professor, annually

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fessor he remained performing his duties with great fidelity, till his death. Professor Smith was Librarian thirty years, from 1779 to 1809. He delivered Lectures on systematic theology on Saturday evenings at the time of prayers in College, for two years, and also supplied for some years the pulpit on the Plain. He was also a Trustee of the College from 1788 to 1809. Having regard to his theological and varied learning, Brown University in 1803, conferred on him the degree of Doctor in Divinity.

Dr. Smith was twice married. His first wife was Mary Cleaveland, daughter of Rev. Ebenezer Cleaveland of Gloucester, Ms. She lived with him about four years and then died, leaving two children. The eldest married Dr. Cyrus Perkins of New York, formerly Professor in the Medical Department of Dartmouth College, and the youngest married Mr. John Bryant of Boston,

to serve as Tutor to a class of Students in the College. In consideration of which, Doct. Wheelock agrees to give him the said Mr. Smith, one hundred pounds lawful money annually, as a salary, to be paid one half in money or such necessary articles for a family as wheat, indian corn, rye, beef, pork, mutton, butter, cheese, hay, pasturing, &c.: as long as he shall continue professor as aforesaid, and that he shall have these articles delivered to him at the same prices for which they were usually sold before the commencement of the present war in America, viz.—that he shall have wheat at 5*s.* per Bushel, fresh beef at 3*d.* lb. salt'd at 4 1-2*d.* fresh pork 4 1-2*d.* salt do. 7*d.* fresh beef 18*s.* per cwt. do. pork 25*s.* Indian corn 2*s.* 6*d.* Rye 3*s.* mutton 3*d.* Butter at 8*d.* cheese at 5*d.* Bread at 2*d.* hay at 30*s* per ton, pasturing at per season for horse 30*s.* for cow 20*s.* *the other half in money sufficient to purchase the same quantity of provisions*, and also to give him one acre of land near the College, for a building spot, a deed of which he promises to give him, whenever he shall request the same. Doctor Wheelock also agrees that Mr. Smith's salary, viz. one hundred pounds annually, shall not be diminished, when his business as Professor shall be so great, that it will render it impracticable for him to serve as Tutor to a class in College; and that Mr. Smith shall not be removed from his Professorship, except the Trustees of Dartmouth College shall judge him incapacitated therefor, and also that Mr. Smith's salary shall begin with the date hereof. Doctor Wheelock also promises to lay this agreement before the Trustees of Dartmouth College, to be confirmed by them at their next meeting. Mr. Smith also promises, that whenever he shall have a sufficient support from any fund established for the maintenance of a Professor of the languages, he will give up the salary, to which this agreement intitles him.

In testimony whereof, we have hereunto interchangeably affixed our hands and seals, this 9th day of November, 1777.

In presence of us, ELEAZAR WHEELOCK, (L. S.)
Silvanus Ripley, JOHN SMITH, (L. S.)
Joseph Mottey.

One line interlined Aug'st 27th, 1778, by agreement between the Trustees of the College and said Smith. Attest, B. Woodward, Cl'k of the Trustees."

P. S. The interlining in this copy, is italicised; in the original, it is in Mr. Woodward's hand writing.

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Ms. Dr. Smith's second wife was Susan, daughter of Col. David Mason of Boston, Ms., by whom he had six children, only one of whom, a son, is now living. His daughter Sarah, who had a fine taste for poetry, and of whom a memoir is given in the Panoplist, Vol. IX. pg. 385, died Aug. 17th, 1812, aged 23. Mrs. Smith survived her husband many years. She was a lady of great excellence of character, possessing superior mental endowments, and devoted piety. For several of her last years, the promotion of the Redeemer's kingdom was the absorbing object of her thoughts and desires. She retained in a remarkable degree the vigor of her mind till the close of life. In the 80th year of her age, she wrote a memoir of her father, and of her husband, whose Lectures on Theology, she also transcribed for her children. She died Dec. 20th, 1845, at the advanced age of 82 years.

Dr. Smith was tall and well proportioned, of light and rather florid complexion; and he always exhibited the appearance of a close student. He was a modest, unassuming man, amiable in temper, circumspect and gentlemanly in deportment. As a divine he was respectable, and as a linguist he was not surpassed by any in the country in his day.

Dr. Smith's genius seems peculiarly to have led him to the pursuit of knowledge in the languages. The Oriental languages particularly attracted his attention, in some of which he early became an adept. He prepared a Hebrew Grammar in his Junior year in College, which is dated May 14th, 1772, and a revised preparation is dated Feb. 11th, 1774. About this time he also prepared a Chaldee Grammar. The original manuscripts of these Grammars, as also of the greater part of his Lectures on Theology, are now deposited in the Library of the Northern Academy of Arts and Sciences at Dartmouth College. He was also well acquainted with the Arabic and Samaritan languages. As early as 1779, Dr. Smith prepared his Latin Grammar, which was published in 1802; three editions of which have been issued. In 1803, he published his Hebrew Grammar. In 1804, he published an edition of Cicero de Oratore, with Notes, and a brief Memoir of Cicero, in English; and in 1809, his Greek Grammar, which was issued about the time of his decease. He likewise published several ordination sermons, and one at the Dedication of the present meeting house by the College. Such

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were the abundant and unceasing labors of Dr. Smith, which undoubtedly laid the foundation for his premature death, which occurred April 30th, 1809, in the 57th year of his age, in great peace and calmness, and in Christian resignation and hope. His funeral sermon was preached by the Rev. Dr. Burroughs of Hanover, from Micah ii: 10. "Arise ye and depart; for this is not your rest."

Sylvester Gilbert, M. A., was born at Hebron, Ct. Oct. 20th, 1755, and received his Bachelor's degree in 1775. His parents and grand parents resided in the same town. After graduating, Mr. Gilbert studied law with the late Judge Root of Hartford, Ct. and commenced practice in 1777, in Hartford County, Ct. At the age of 25, he was chosen representative of the town in the State Legislature, and, subsequently, many times under the old Constitution, when the sessions were biennial, and once under the new Constitution. He held the office of State's Attorney for the County of Tolland from 1786 to 1807, when he was appointed Chief Justice of the County Court, and Judge of Probate. He held these offices till he was 70 years of age, excepting the time when he was a member of the 15th Congress of the United States. *Fifty-six* different persons studied Law under his tuition, of whom were Hon. Daniel Buck, late of Vermont, who was older than himself, Hon. Erastus Root of the State of New York, Judge Jedidiah P. Buckingham of Vermont, Andrew Judson, Judge of the District Court of the United States for Connecticut, and Philo C. Fuller and Samuel Ingham. Five of these individuals have been members of Congress.

Judge Gilbert married the daughter of the late David Barber, Esq. of Hebron, and she died May, 1838, at the age of 81 years. They have had 13 children; 10 lived to adult age, and five of them were born deaf, but were sensible and active. Of the deaf children, three have families, and children who can hear.

Judge Gilbert still resides at Hebron, Ct. and is the oldest graduate of Dartmouth College now living, being in the 91st year of his age, yet active, venerable in person and character, waiting with Christian patience till his change come. The Rev. David Kellogg, D. D., of Framingham, Ms. was a class mate of his, and died as late as Aug. 13th, 1843, aged 87 years.

Dudley Chase, M. A., late of Randolph, Vt., was born at

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Cornish, N. H. Dec. 30th, 1771. His father, whose name was Dudley, married Alice Corbet, and his grand father, whose name was Samuel, married Mary Dudley. Samuel's father's name was Daniel. Daniel was the son of Moses, and Moses was the son of Aquila, the first of the name of Chase who came to this country. He was born in Cornish, England, in 1618, and came to this country in 1640, and located himself at Hampton, N. H., and five years afterwards removed to Newbury, Ms. with his wife Anne, who was a Follansbee.

Judge Chase, the subject of this sketch, prepared for College at Moor's Charity School, Hanover, entered Dartmouth College and graduated in 1791. Some of the more distinguished persons of his Class were Prof. Ebenezer Adams of Dartmouth College, the late Rev. Dr. Ball of Rutland, Vt., and the Rev. Drs. John Fisk of New Braintree, Ms. Eliphalet Gillet of Hallowell, Me., and Seth Williston, Durham, N. Y., still living. He read law with Judge Lot Hall of Westminster, Vt., and was admitted to the bar, Sept., 1793. He was a member and Speaker of the House of Representatives in the Legislature of Vermont for a number of years; member of the United States Senate from 1812 to 1817. He was then appointed Chief Justice of the Supreme Court of the State, which office he held four years, and then resigned it, and returned to the bar. Afterwards he was elected Senator in Congress for six years. At the close of this public service, he retired to his residence in Randolph, where he spent the remainder of his days in peace, tranquility, and affluence. His death occurred Feb. 23rd, 1846, in the 75th year of his age.

Judge Chase married Olivia Brown, who was born in Norwich, Ct., and is supposed to be living still. They had no children. He was a brother of Bishop Chase of Illinois, now senior Bishop in the United States, and of the late Baruch Chase of Hopkinton, who was for three years Solicitor for the County of Hillsborough. Five brothers of this family were educated at Dartmouth College.

HISTORY.

History has been called "A key to the knowledge of human nature;"—"Philosophy, teaching by examples." "Geography and chronology are the two eyes of History." Biography, which is an account of the lives of individuals, is an interesting and important part of History.

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BIOGRAPHICAL NOTICES OF PHYSICIANS IN HILLSBOROUGH.

[For the account of the following medical gentlemen, we are indebted to Dr. B. H. Phillips, who obtained the facts respecting most of them from an Address published by Charles J. Smith, Esq.]

The Physicians who have been settled in Hillsborough, are William Little, Joseph Munroe, Benjamin Stearns, Joshua Crain, Luther Smith, Reuben Hatch, Mason Hatch, Thomas Preston, Simeon J. Bard, Nahum P. Foster, Elisha Hatch, Abel C. Burnham and Butler H. Phillips.

Dr. William Little was a native of Shirley, Ms., and removed to Peterborough, N. H., in childhood, with his parents. He studied medicine with Dr. Young of Peterborough, practised a short time in Washington, N. H., and in Dracut, Ms., and established himself in Hillsborough in 1782, where he resided until his death. He was accidentally drowned, Nov. 7th, 1807, aged 55.

Dr. Joseph Munroe was a native of Carlisle, Ms., and acquired his professional education with Dr. Francis Kittredge of Tewksbury, Ms. He commenced the practice of medicine in Hillsborough in 1784, and died Feb. 24th, 1798, aged 41. He married Azubah Henry of Carlisle, who is yet living.

Dr. Benjamin Stearns was born in Walpole in this State, about the year 1770, and received his medical education under the direction of Dr. Johnson of Walpole. He located himself in Hillsborough in 1797, and in 1804, removed to Truro, Nova-Scotia. He yet resides in that Province if living.

Dr. Joshua Crain was born in Alstead, in this State, in 1776. He studied medicine with Dr. Jessaniah Kittredge of Walpole, commenced practice in Hillsborough in 1802, and acquired the reputation of an able practitioner in his profession, and a useful and worthy citizen. He died in 1811, aged 34.

Dr. Luther Smith, son of James Smith of Mont Vernon, N. H. was born Dec. 27th, 1786. He studied medicine with his brother, Dr. Rogers Smith, then at Mont Vernon, and settled as a physician at the Bridge Village in Hillsborough in 1809, where he remained until his death, Aug. 5th, 1824, in the 38th year of his age. He left a wife and two children. The son, Charles James Smith, is now in the practice of law. Dr. Smith was a man of superior mental endowments. In his judgment of char-

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acter, he was especially keen and discriminating, and in his principles firm, manly and independent. As a physician he acquired the confidence of the community in his skill and judgment; for he was seldom mistaken in his decisions after his strong mind had investigated a case. He died much lamented.

Dr. Reuben Hatch, son of Reuben Hatch, was born in Alstead, in 1785. His medical instructors were Dr. Joshua Crain of Hillsborough, and Dr. Eber Carpenter of Alstead. He commenced the practice of medicine in Newport, in this State, and removed to this town in 1811, where he remained till 1835, when he removed to Illinois. He returned to New Hampshire in 1843, and is now in practice at Marlow.

Dr. Mason Hatch was born in Alstead, 1792, and studied his profession with Dr. T. D. Brooks of Alstead, and with his kinsman, Dr. Reuben Hatch. He commenced practice in Hillsborough in 1817, and continued till 1837, when he removed to Bradford, and thence to Newport, N. H., in 1838, where he now resides.

Dr. Thomas Preston was born in Hillsborough in 1781, and studied medicine with Dr. Luther Smith. He commenced practice in Deering, and removed to Hillsborough in 1824, soon after the death of Dr. Smith, and still pursues his profession in this town.

Dr. Simeon J. Bard was born in Nelson in this State, in 1797. He graduated at Middlebury College, 1816, and was employed for several years as an instructor. He studied medicine with Dr. Aaron Bard of Fitchburg, Ms., Dr. Peter Tuttle of Hancock, N. H., and attended Lectures at Hanover. He commenced practice at Weare, 1824, and removed to this town the same year. In 1829, he left here and established himself in Francestown.

Dr. Nahum P. Foster, a native of Westmoreland, N. H., studied medicine with Dr. George F. Dunbar of that town, and at the Medical Institution in Hanover, where he graduated in 1834, and immediately commenced practice in Hillsborough, remained here about two years and removed to Unity, N. H.

Dr. Elisha Hatch, son of Azel Hatch, Esq. of Alstead, was born July 17th, 1796. He studied medicine with Drs. Twitchell and Adams of Keene, attended the medical Lectures at Dartmouth College, where he graduated in 1824, was in successful

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practice in his native town for eleven years, when he removed to Hillsborough, to succeed his uncle Reuben Hatch, where he is now in practice.

Dr. Abraham Hazen Robinson, a native of Concord, resided in this town, from November, 1839, to March, 1840, when he removed to Salisbury, where he is now in practice.

Dr. Abel C. Burnham, son of Thomas Burnham, Esq. was born in Milford, N. H., May 2nd, 1812. He pursued his professional studies with Dr. Twitchell of Keene, and Dr. Elisha Hatch of Hillsborough, and attended Lectures at the Medical Institutions at Woodstock, Vt., and Hanover, N. H., at the latter of which, he graduated in 1839. He began to practise at the Centre Village in Hillsborough in 1840, and removed to the Bridge Village in 1841, where he still resides.

Dr. Butler H. Phillips was born in Loudon, Aug. 15th, 1817, removed to Gilmanton, early in life with his parents, pursued his preparatory studies at Gilmanton Academy, and studied medicine with Dr. Wight of Gilmanton, and attended the Medical Lectures at Hanover, Boston, and at Brunswick, Me., where he graduated in 1841. He came to this town in December of the same year, and settled at the Centre Village, where he is now in practice.

BIOGRAPHICAL NOTICES OF PHYSICIANS IN MARLBOROUGH.

Furnished by Mr. William C. Whitcomb.

Dr. Justus Perry was the first physician who became permanently established in Marlborough. Before him, however, a Dr. Lilly practised in the place for a short time. Dr. Perry studied with Dr. Stephen Batcheller of Royalston, Ms., and came to this town not far from 1784, where he practised about 12 years. He married in 1786, a Miss Frost, by whom he had four children. He held the office of town clerk for several years, and, as a physician, was accounted one of the first in his time. He died at Barre, Ms., Aug. 30th, 1800, aged 40.

Dr. David Carter was born at Leominster, Ms., in 1770, studied medicine with Dr. Peter Snow of Fitchburg, Ms., and came to Marlborough in 1794. He had a much better library than

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physicians generally possessed in that day. A large number of medical students were under his instruction, while he practised in Marlborough—sometimes five at the same time, and eight during a season. Dr. Amos Twitchell, now of Keene, studied with him a part of two years, and was in partnership with him from 1808 to 1810. Dr. Carter was a Colonel in the militia. He married a sister of Dr. Twitchell, by whom he had one child, Eliza, who is still living. He left Marlborough in January, 1813, practised in Peterborough a few years, and died at Dublin in 1828. His widow and daughter are now keeping an Infirmary for the sick at Keene.

Dr. Ephraim K. Frost, a native of Jaffrey, studied with Dr. Carter, and commenced practice in Marlborough in 1813. He left the place in the year 1819.

Dr. James Batcheller was born at Royalston, Ms., June 5th, 1791, and was a son of Dr. Stephen Batcheller. The latter was born in Grafton, Ms., and commenced the practice of physic in Royalston, when the town was almost an entire wilderness. His practice was extensive. For many years he had to ride to distant places by marked trees. An unusual sympathy for the poor, and a neglect to collect his just demands, were among the peculiar traits of his character. He was never known to decline visiting a sick person on account of the darkness of the night, the severity of the weather, or the poverty of the patient. He and his partner made an early profession of religion by uniting with the Congregational church, under the pastoral care of the late lamented Joseph Lee. A large number of medical students were instructed by him. He died Feb. 10th, 1829, aged 84. His eldest son, Stephen Batcheller, Jr. studied medicine with his father, and became associated with him in business, and is still active in his profession in his native town.

James Batcheller, the particular subject of this notice, received his English education at New Salem Academy. During the latter years of his minority, he was engaged in teaching school. Before he was 20, he went to New York, and taught school one year. In April, 1812, he, with some of his school associates, started for Pennsylvania, having heard flattering accounts in regard to school-keeping in that State. They pursued their journey to the Susquehannah river in New York, and then descended it 160 miles into the State of Pennsylvania. They then direct-

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ed their course towards the centre of the State, where meeting with good encouragement, they engaged schools, though many of their scholars were Germans, who could not speak the English language. He continued there nearly two years. At this period his brother urged him to return and study medicine, and become associated with him in practice in their native place. Having always had a partiality for the profession, he returned, and attended to the study of Latin and Greek with the late Rev. John Sabin of Fitzwilliam. In 1815, he commenced the study of medicine with his brother. The last part of his pupilage was spent with Prof. Nathan Smith in the Medical Department of Dartmouth College. He attended two courses of Lectures at Hanover, and received his degree of M. D. in 1819. He intended to commence the practice of physic with his brother, but in May, 1818, the Rev. H. Fish of Marlborough, visited Royalston, with the express purpose of inviting him to come to that place. Accordingly he commenced the practice of medicine there on the 20th of May, 1818, and married in 1821, Persis Sweetser, daughter of Philip Sweetser, Esq. of Marlborough. Several young gentlemen have studied the profession under his instruction, who are now successful practitioners. His practice for twenty eight years has been very extensive, not only in Marlborough, but in adjoining places. And he has been distinguished, not only as a skilful physician, but as a warm and ardent friend of many of the benevolent enterprises of the day, particularly those which relate to Temperance, Involuntary Servitude, and Common School Education. The town and County Societies for the promotion of these causes, as well as the County Medical Society, have delighted in clothing him with office and honor. In the State Legislature, he represented Marlborough in 1840, 1841, and 1845, and his Senatorial District in 1842. He was elected a Fellow of the New Hampshire Medical Society in 1824, and was President of it two years, 1843 and 1844.

Dr. Batcheller prepared a brief Memoir of the late Luke Howe, M. D. of Jaffrey, which was read before the New Hampshire Medical Society, and by their order printed in the Boston Medical and Surgical Journal. Several of his reports and speeches while in the Legislature were also published.

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FACTS RESPECTING A UNIVERSITY EDUCATION IN ENGLAND.

Taken from a London University Calender.

A large number of the youth of England, and especially those resident in London, whose future professional duties rendered a university education very desirable, were, owing to various causes, deprived of that most important privilege. None, but members of the Established Church, as is well known, are admitted to the universities of Oxford and Cambridge, while there is a large number of individuals in opulent circumstances, out of the pale of the National Hierarchy. The expenses, also, of a residence at those universities, are such as to preclude many worthy young men from making application for admission. It is also to be observed, that a professional course of study in law and medicine does not really rank among the leading objects of education at Oxford and Cambridge; and independently of that circumstance, there are local advantages in the metropolis, for connecting the theoretical with the practical parts of those branches of knowledge, which cannot equally be enjoyed in any provincial situation. In law and in medicine, at Oxford, the only requisite, beyond the degree of M. A., is the time during which the name of the candidate must be on the university register, and the discharge of the appointed fees.

It has been stated that about one hundred, only, of all the physicians now practising in England, have been educated at Oxford and Cambridge, while there are more than 300 licentiates of the College of Physicians, besides many hundreds of country practitioners, who have never been candidates for the privileges of the licentiate.

There are now 6,000 members of the College of Surgeons, not six of whom, it has been stated, have graduated at the universities. In the higher branch of the law, a very considerable proportion have graduated at Oxford and Cambridge; but among those, who belong to a very important branch of the profession—the attorneys, of whom there are not less than eight thousand in England, it is believed that scarcely one in a thousand has had the advantages of a university education. Those, who hold places in the offices of government, a class that ought to enjoy the benefits of a liberal education, are also unable to avail themselves of the facilities afforded at Oxford and Cambridge, because they usually enter such offices at or before the age of the youngest under-graduates of those universities.

The universities of Oxford and Cambridge supply ample opportunities for the education of the clergy of the Established Church.* It is manifestly impossible to provide a course of professional education for the ministry of the dissenters. It is equally impossible to institute theological lectures for the instruction of lay students of different religious persuasions, which would not be liable to grave objections.

* This remark needs qualification. Neither of the universities have made arrangements for the study of theology, which promise much good.

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Colleges for the education of the ministers of different bodies of Dissenters had long existed; but leading persons of some of the more numerous sects, especially among the Baptists, had formed a design for the establishment of an institution where not ministers only, but the sons generally of those members of their congregations, who were in easy circumstances, might obtain a complete literary and scientific education without being called upon to take oaths, or subscribe articles of religion.

The above considerations are assigned as reasons for the establishment of the London University, which is founded on liberal principles.

METEOROLOGICAL JOURNAL.

[The following account is extracted from a manuscript letter of Gov. Plumer to the late Dr. Farmer of Concord, dated Epping, Jan. 28th, 1835.]

"My meteorological journal commenced the first of January, 1796, and continued for two years. January 1st, 1802, I again commenced my journal, and continued it till March 16th, 1805. The 29th of May, 1808, I again re-commmenced it, and have continued it to the present time, [1835.]

The greatest degrees of cold, mentioned in my journal, are as follows, each of them are below zero.

Time.	*degrees of cold.*	*Time.*	*degrees of cold.*	*Time.*	*degrees of cold.*
1810, Jan. 19.	11	1811, Jan. 24.	8	1812, Jan. 18.	14
1813, Jan. 30.	14	1814, Dec. 26.	9	1815, Jan. 31.	15
1816, Feb. 15.	12	1817, Feb. 15.	19	1818, Feb. 11.	21
1819, Jan. 29.	8	1820, Feb. 1.	8	1821, Jan. 25.	19
1822, Jan. 5 & 14.	14	1823, Jan. 7.	8	1824, Feb. 5.	18
1825, Dec. 13.	11	1826, Feb. 1.	22	1827, Jan. 21.	12
1828, Jan. 22.	6	1829, Jan. 3.	15	1830, Jan. 31.	14
1831, Jan. 24.	8	1832, Jan. 27.	15	1833, Jan. 19.	10
1834, Dec. 15.	11	1835, Jan. 4.	19		

The thermometer on the 4th of January, 1835, varied more, in different towns and places, than I ever noticed on any former occasion. My son William's thermometer, (he lives about eighty rods north of me,) agreed with mine; but two thermometers near the south side of the river, about a fourth of a mile on an air line, south of my house, stood one at twenty-six, and the other at twenty-eight, below zero. The one was near the river, and the other on sandy land."

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BRIEF VIEW OF GERMAN UNIVERSITIES.

Extracted from the American Quarterly Register, Vol. XIV, p. 412.

Universities.	Students in 1830.					Students in 1840.				
	Theol.	*Law*	*Med.*	*Phil.*	*Total.*	*Theol.*	*Law.*	*Med.*	*Phil.*	*Total.*
Berlin,	474	509	258	229	1470	396	447	404	360	1607
Bonn,	406	250	145	117	918	172	214	122	92	600
Breslau,	495	281	116	166	1058	294	107	191	136	728
Erlangen,						145	86	57	23	311
Freiberg,	203	110	146	101	560	98	103	92	22	243
Giessen,	98	196	98	112	504					407
Gottingen,					915	167	268	195	74	704
Greifswald,										
Halle,	570	172	90	83	915	402	87	115	72	676
Heidelberg,	71	500	250	103	924	11	419	154	74	658
Jena,	249	211	73	77	610	145	168	72	99	484
Kiel,					339	63	79	59	18	219
Konigsberg,	215	120	25	63	423	114	85	84	109	392
Leipsic,	444	431	130	77	1082	254	366	221	94	935
Marburg,					350	67	110	77	31	285
Munich,	414	522	365	360	1661	172	446	284	643	1545
Rostock,						18	32	15	31	96
Tubingen,						208	141	120	270	687
Wurtzburg,	118	109	241	50	518	101	101	158	73	433

It thus appears, that the whole number of students in the German Universities in 1840, with the exception of Griefswald, was 10,727 ; including that university, it may be stated at 11,000. The whole number in 1830, including the four universities of Erlangen, Griefswald, Rostock, and Tubingen, may be stated at 13,300. Consequently there has been a diminution in ten years of 2,300 students. The changes in the different classes of students will be about as follows.

Year.	*Theol.*	*Law.*	*Med.*	*Philos.*
1830,	3,659	3,215	1,900	1,426
1840,	2,159	2,543	1,839	1,774

Thus in ten years, the number of theological students has been diminished 41 per cent.; legal about 20 per cent.; medical about 4 per cent.; the number of philosophical students has increased about 24 per cent. Under the term medical, are included those who are studying surgery and pharmacy ; under philosophical students are reckoned philologists, political economists, etc. In the last named department, the increase has been in the branches of engineering, surveying, natural history, political economy, etc., and not in philology and philosophy. The number of teachers in all the universities in 1840, with the exception of Freiberg, Gottingen, Munich and Wurtzburg, was 896 ; of whom 141 were in the theological faculties ; 154 in the law ; 205 in the medical ; and 396 in the philosophical.

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NOTICES OF NEW PUBLICATIONS.

Family History. Notices of the Life of John Upham, the first inhabitant of New England, who bore that name: together with an Account of such of his descendants as were the Ancestors of Hon. Nathaniel Upham of Rochester, New Hampshire: with a short Sketch of the Life of the Latter. By Albert G. Upham, A. M., M. D. Concord, N. H. printed by Asa McFarland, 1845, pages 92.

"The genealogical researches of this book relate chiefly to persons of the name of Upham, who have lived in this country." The Author commences with giving the *origin* of the name Upham. He first speaks of the *origin* of this name as a *surname*, and secondly as a *local* name. From much historical investigation, he concludes that Upham became a surname as early, at least, as 1140, about the time when surnames, if of Saxon origin, were first assumed, and that the name is derived from the name of the possessions, or territory of the individual to whom they belonged, as "Campis de Upham," (Upham fields.) The name Upham is of local designation, and is applied to a parish, and a village.

Dr. Upham then gives an account of John Upham, the first of the name, who came to this country about 1635, and settled in Weymouth, Ms., and from whom have descended the Uphams of New England. He traces the line of Uphams through Lieut. Phinehas Upham, son of John, Deacon Phinehas, eldest son of Lieut. Phinehas, and Phinehas, eldest son of Deacon Phinehas, who married Tamzen Hill. Their son Timothy, was the father of Rev. Timothy Upham of Deerfield, who married Hannah, daughter of the Rev. Nathaniel Gookin of North Hampton, N. H. These last individuals were the parents of the Hon. Nathaniel Upham, Gen. Timothy Upham, and Miss Hannah Upham of New York, much celebrated as an instructress. The latter part of the work is occupied in giving a particular account of the Hon. Nathaniel Upham of Rochester, and the members of his family, who have deceased, together with a brief genealogical account of some other families with which the Upham family is connected. The work evinces great labor and care—such as none but one of antiquarian taste would bestow. Dr. Upham is now a practising Physician in Boston.

Annals of Salem. By Joseph B. Felt. Salem Condita, A. D. 1626. *Civitatis Regimine Donata, A. D.* 1836. *Divitis Indiæ usque ad Ultimum Sinum. Omnia antiquitatis monumenta colligo.—Cicero de Senectute. Hanc meritam esse, ut memor esses sui.—Terentii Andria. Vol. I. Second Edition.* Salem: Published by W. & S. B. Ives. Boston: James Monroe & Co. 1845. 536 pp. 12mo.

The Rev. Mr. Felt has for many years been engaged in historical and antiquarian pursuits, and is probably better acquainted with the minutiæ or details of the history of this country, than any other individual. The greater proportion of the last thirty years, he has devoted to studies of this nature. His History of Ipswich, Essex, and Hamilton, comprised in a volume of 304 pp. 8vo. his Historical Account of Massachusetts Currency, making a volume of 260 pp. 8vo, together with his Annals of Salem, and other antiquarian publications, are works of accurate and indefatigable research. His opportunities for acquiring historical knowledge have been great. He has had free access to the Libraries of Salem and Boston, was for some years employed by the Government of Massachusetts in assorting and arranging for binding the vast quantity of ancient manuscript papers in their possession, and has recently visited England, with a

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view to perfect his historical knowledge of our country. He is now zealously engaged in preparing an Ecclesiastical History of the United States, which he expects soon to publish. Mr. Felt's Annals of Salem is what the work purports to be. It notices the more important events and transactions from year to year, which have taken place in the city from its settlement to the present time. These are arranged under suitable Heads, and presented in a way, adapted to interest the reader. The work is embellished with a likeness of John Endicott, who laid the foundation of the first permanent town within the Massachusetts patent, and was also Governor of Massachusetts.

Review of the Past. A Sermon delivered in Dorchester, December 7th, 1845, being the Thirty-seventh Anniversary of the Author's Ordination. By John Codman, D. D., Pastor of the Second Church in Dorchester. Boston: Press of T. R. Marvin, 24 Congress Street. 1846.

The text selected for the occasion, is from Deuteronomy iv. 32. "Ask now of the days that are past." After a short introduction, Dr. Codman proposes to take a brief view of *the past history; the present state;* and *the future prospects*, of his Church and Society. This plan of a delicate nature, he executes in his usual felicitous manner. He has uniformly been happy in his occasional Sermons and Addresses, which have been many. A number of them were, in 1834, reprinted and bound together, making a volume of 426 pages. The present sermon is peculiarly appropriate, and must have been deeply interesting to his Church and Society, between whom and their Pastor, there subsists great mutual attachment. Dr. Codman's ministry has been longer, it is believed, than that of any other Pastor in the vicinity of Dorchester, including Boston, who has sustained the sole charge of the same congregation, except that of the Rev. Dr. Pierce of Brookline, who has been settled over his flock 49 years, March 15th, of the present year.

The Theory of Missions to the Heathen. A Sermon at the Ordination of Mr. Edward Webb, as a Missionary to the Heathen. Ware, Mass., Oct. 23rd, 1845. By Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions. Boston: Press of Crocker & Brewster, 47, Washington Street, 1845.

This Sermon is founded upon 2 Corinthians v: 20. "Now then we are ambassadors for Christ; as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." The object of the discourse is "to invite attention to what is conceived to be *our true and only office and work in missions to the heathen*," viz. "to proclaim abroad the fact, history, design and effect of Christ's atonement, and bring its renovating power to bear, as widely as possible upon the human race." This view of the enterprise of Foreign Missions, Dr. Anderson illustrates by the consideration of a number of particulars, and shows that it is wholly in accordance with Scripture. This method of conducting Missions he then endeavors to support by other considerations. "1. It is the only method that, as a system of measures, will commend itself strongly to the consciences and respect of mankind;" "2. The only one, on which missionaries can be obtained in large numbers, and kept cheerfully in the field;" "3. The only one, that will subjugate the heathen world to God;" "Finally, The only one, that will unite in this work the energies of the churches at home." The Sermon is not only correct in sentiment, and appropriate to the occasion, but particularly adapted to be useful at the present time.

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NOTICES OF THE NEW HAMPSHIRE REPOSITORY.

This is a handsome Quarterly of 72 octavo pages each No., conducted by the Rev. Dr. Cogswell, and the other members of the Faculty of the Theological Seminary, Gilmanton, N. H., and devoted to Education, Literature and Religion. The contents of the first two numbers present the results of careful research and inquiry on subjects of permanent interest to literary men, well arranged, affording the variety requisite to give the Journal an attractive character. We consider it a valuable accession to the periodicals of our times, worthy extensive patronage.—*Christian Observer, Philadelphia.*

In this work, brief and accurate biographical sketches of ministers, physicians and lawyers in the different Counties of the State, will be recorded, and much excellent material for this purpose has already been obtained.—*Boston Weekly or Mercantile Journal.*

Its reading is various, and must have been gotten up with industry and toil.—*Boston Recorder.*

Dr. Cogswell's experience in collecting information is well known, and he will have a good deal that is curious, and that ought to be preserved.—*Vermont Chronicle.*

We have received the first Number. Its contents are interesting, and afford high promise of future research and usefulness.—*Exeter News-Letter.*

It will pursue a similar course to that of the American Quarterly Register, conducted many years in Boston, by Rev. Dr. Cogswell, now at the head of the Gilmanton Theological Seminary. This number of the work has various articles upon strictly literary and theological subjects; and a body of statistics, compiled with much labor, and affording a fund of valuable information.—*New Hampshire Statesman.*

We commend the work to the patronage of the public.—*Congregational Journal.*

This is eminently a New Hampshire Work, the only periodical in the State, and it deserves the liberal support of her citizens. We ernestly commend it to the patronage, not only of professional gentlemen, but of all who have any taste for substantial mental aliment. It would be highly useful in families, as an adjunct in the work of education, developing, and giving a right direction to the youthful mind. As a means of mental improvement and elevation, its extensive circulation would be desirable in lieu of the embellished monthlies, whose contents, in the main, only vitiate the taste, and injure the minds of their readers. We trust our citizens will embrace this opportunity to benefit themselves and families, and nurture our State pride by cherishing so excellent a publication, and one so creditable to the literature of New Hampshire.—*Farmer's Cabinet.*

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NOTICES.

The following Clergymen are expected to prepare the Statistics of the Congregational Churches and Ministers of the several Counties, in which they resides, viz: the Rev. Messrs. French of Northampton, and Kelly of Hampstead, Whiton of Antrim, Bouton of Concord, Lancaster of Gilmanton, Tobey of Durham, Blake of Tamworth, Woods of Newport, Barstow of Keene, Cooke of Lebanon, and Perry of Lancaster. The Rev. Dr. Burroughs of Portsmouth, will prepare the Statistics of the Episcopal Denomination, the Rev. E. E. Cummings of Concord, will prepare the Statistics of the Baptist Denomination, and the Rev. E. Smith of Concord, will prepare the Statistics of the Methodist Denomination.

Suitable persons will be requested to prepare the Statistics of the other religious Denominations in the State.

The following gentlemen will prepare the Juridical Statistics of the Counties, in which they live, viz. John Kelly, Esq. of Exeter, William H. Duncan, Esq. of Hanover, William P. Wheeler, Esq. of Keene, Josiah H. Hobbs, Esq. Wakefield, Moody Kent, Esq. of Pembroke and Stephen C. Badger, Esq. of Concord, Samuel D. Bell, Esq. of Manchester, and William Butterfield, Esq. of Gilmanton. In the other Counties, persons will soon be appointed.

Individuals in each town, either have been, or will be, requested to prepare the Statistics of Physicians, as Dr. Prescott of Concord, Dr. Perry of Exeter, Dr. Adams of Keene, Dr. Crosby of Hanover, and Dr. Farrar of Derry.

Sketches of Alumni of Dartmouth College will appear in every succeeding number; also Articles in regard to Common Schools.

Among Contributors of Articles for the Repository may be named the Faculty of Dartmouth College, Professor Upham of Bowdoin College, Rev. Nehemiah Adams and Dr. Jenks of Boston, and Rev. Drs. Woods of Andover, and Dana of Newburyport.

All communications, designed for insertion in the Repository, may be directed to the Rev. William Cogswell, Gilmanton, N. H.

And all orders for the Repository may be sent, post paid, to Alfred Prescott, Esq. Gilmanton, N. H.

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THE

NEW HAMPSHIRE REPOSITORY;

DEVOTED TO EDUCATION, LITERATURE AND RELIGION.

CONDUCTED

BY REV. WILLIAM COGSWELL, D. D.

VOL. I. JULY, 1846. No. 4.

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THE

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VOL. I. JULY, 1846. No. 4.

AN INQUIRY INTO THE MEANING OF ROMANS VII: 14—25.

By the Rev. Isaac Robinson of Stoddard.

(Concluded from page 168.*)*

4. That the Apostle is here describing his experience after he was renewed in the spirit of his mind, I argue from the fact, that he has represented his spiritual nature as serving the law of God, and his fleshly, or corrupt nature as serving the law of sin. The conclusion, which he draws from the whole that he had said, is, "wherefore I, the same person, with my mind serve the law of God; but with my flesh, the law of sin." The *flesh* and *mind* are here set in opposition to each other; and if we can ascertain what is meant by *flesh*, we can easily determine what is meant by *mind*. By *flesh* here, it is universally admitted, that the Apostle means his fleshly or corrupt nature, in which he had before declared, 'there dwelt no good thing;' and of course, by his *mind*, which he here contradistinguishes from his *flesh*, he must mean his spiritual nature, or the "inner man," in respect to which he delighted in the law of God. The supposition that he means *the unrenewed mind*, involves a contradiction of all that he has elsewhere said of such a mind. In Rom. i: 28, he has

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called it, " *a reprobate* mind," that is, " a wicked or vile mind, deserving of condemnation or execration." In Eph. iv : 17, 18, he has represented it as " a mind of vanity," and those who are under its influence, as " alienated from the life of God." In 1 Tim. vi : 5, he has pronounced the unrenewed mind "corrupt;" in Titus i : 15, " defiled," and in Colos. ii : 18, " a fleshly mind," where it is plain that ὁ νοῦς τῆς σαρκὸς is the same with τὸ φρόνημα τῆς σαρκὸς in Rom. viii : 7, "the mind of the flesh," or " carnal mind, which is *enmity against God, not subject to the law of God neither indeed can be.*" With such a mind how could Paul, or any other man serve the law of God ? I cannot, therefore, resist the conviction, that he means serving the law of God with his *renewed* mind, or spiritual nature; which is the same as delighting in it after the inner man.

Accordingly from the fact that with his mind he served the law of God, he draws the inference, chapter viii : 1, that "there is *therefore* now no condemnation to them, which are in Christ Jesus." That this is an inference drawn from what the Apostle had before said, the ablest critics admit.* And in my view it is plain, that the inference is drawn, not from the *fourth*, but from the *last*, verse of chapter vii. For there is a manifest correspondence, and an indissoluble connection, between ἄρα οὖν in the last verse of chapter vii, and ἄρα νῦν in the first verse of chapter viii. The note of Doddridge, no incompetent judge in such a case, is worthy of attention. " I think," says he, " there is not in the whole New Testament, a more unhappy division of two chapters than is here made, not only in the midst of an argument, but even of a sentence. Αρα οὖν and ἄρα νῦν so evidently answer to each other, that I think it plain that the former should be rendered *whereas.*" Though I would not undertake to defend his rendering of ἄρα οὖν, which he acknowledges is an uncommon sense of the phrase; yet I think it evident, that

* See Doddridge, Macknight, Stuart, and Bloomfield *in loco*.

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the chapters are divided in the midst of the Apostle's argument, and that the inference in the first verse of chapter viii, is drawn from the fact stated in the last verse of chapter vii, that with his mind he served the law of God. And if so, he must mean serving it with a sincere and evangelical, though imperfect, obedience. And such obedience is uniformly represented in the Bible, as a proof of *union with Christ and freedom from condemnation.*

5. That the Apostle is here describing his experience as a Christian, I argue from its exact correspondence with the description, which in Gal. v: 17, he has given of the experience of Christians in general. "For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." Ινα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε; literally, "so that ye do not do the things which ye desire." The note of Doddridge on this passage, so exactly accords with my own views, that I beg leave to introduce here the substance of it. "As it is certain that by *flesh* in this text, which is the same, that the Apostle has elsewhere called the old man and the body of sin, we are to understand that natural corruption, which is the ruling principle in the state of nature; and with the remains of which the regenerate are still troubled; so by *the spirit*, which is here set in opposition to it, we are to understand that supernatural principle of grace, which is imparted to the renewed soul, and which, being communicated by the Holy Spirit, has frequently the title of Spirit given to it. For "that which is born of the Spirit is spirit." And there is such a contrariety between these two principles, that they are constantly opposing one another in their desires and tendency; so that, as the Apostle adds, "ye do not do any of the things that ye desire;" for so it is expressed in the original; and not, "ye cannot do the things ye would;" that is, ye do them, not without doing violence to the contrary principle, which would be drawing you another way, which is agreeable to what the Apos-

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tle elsewhere says, Rom. vii: 19." Now if the view which Doddridge has given of this passage is correct; does it not contain the substance of what the Apostle said of himself in the text under review? In the passage from Galatians, he teaches us that there are in the regenerate two principles, which he calls flesh and spirit, and which continually oppose each other: and does he not teach the same in the text, calling one of these principles *flesh*, and the other "*the inner man*," one "*the law* in the members," and the other "*the law* of the mind?" In the passage from Galatians, he says, that Christians "do not do the things which they desire;" and what more does he say of himself in the text? The good which *I desire* I do not, but the evil which *I desire not*, that I do." Why then should we suppose that the experience, which he describes in the text, must be his experience *before* he became a Christian, when in Gal. v: 17, he has given a perfectly similar description of *Christian* experience? Might we not as consistently deny, that he describes Christian experience in the passage cited from Galatians, as to deny that he describes such experience in the text under examination?

But it is time to attend to the objections which have been urged against that view of the text, which I have been endeavoring to support.

1. It is objected that the general complexion of the text is wholly inconsistent with the view, which I have given of it. For though the Apostle represents himself as desiring to do good; yet he is never able to carry his desires into execution. Though he speaks of himself as hating sin, yet he "habitually practises it at all times, and under all circumstances." Though he struggles against it, yet "in every contest here, the sinful carnal mind comes off victorious." I cannot think this representation just. True, the Apostle complains that he did not do the good, which he desired, but did the evil which he desired to avoid; yet he declares that he hated it, makes no excuse for committing it; utters no complaint against the law that condemns

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him, but declares that "the law is holy, just and good," "that he delights in it after the inner man," "and serves it with his mind." At the same time, he expresses the most earnest desires for deliverance from sin, that dwelleth in him, and breaks into an ascription of praise to God in prospect of complete and final deliverance. Does this look like voluntarily yielding to the dominion of sin? Or does the picture which the writer has here drawn of himself bear a nearer resemblance to Saul, the Pharisee, than to Paul, the Apostle of Jesus Christ? If President Edwards, Mr. Brainerd, and Dr. Payson had never seen this text, and known nothing of the dispute respecting its meaning; and it had been submitted to them to examine it, and then decide whether it agreed best with their experience before, or after, their conversion; would they not have said that it accorded exactly with their experience after, they hoped they were renewed by divine grace?

2. It is objected that the text in addition to its *general complexion*, contains a number of *particular expressions*, which clearly prove that the Apostle is here speaking of himself as an impenitent sinner. Before I proceed to examine these expressions, I would remark that strong feelings always dictate strong language. And on no subject perhaps, are the feelings of Christians, who have made high attainments in grace, so strong as on the subject of their own imperfections. They see so clearly the purity of the law and what they ought to be, feel so sensibly their immense obligations to God, and so earnestly desire to be perfect, that their own attainments seem, as it were, nothing, and their imperfections appear in such dark and appalling colors, that they feel as though language had no terms sufficiently strong, by which to express their abhorrence of themselves. Hence we find eminent Christians, when speaking on this subject always employing the most forcible and abasing language; language which if rigidly interpreted, would perhaps prove them the worst of men. Passing over the language of good men on

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this subject as recorded in the Bible, I shall select a few expressions from eminent Christians of later ages. Augustine, speaking of the sins, which he felt in his heart after his conversion, says, "*My life is full of these evils*, and even my prayers are often disturbed; and when I apply myself to thine ears, I am *overwhelmed with a torrent of vanities*." And much more he says to the same purpose; and, feelingly, exclaims, "Mourn with me, ye who are conscious of any inward feelings of godliness; I cannot expect the sympathy of those who are not."

Bishop Beveridge speaks of himself as sinning in every thing, not excepting his most spiritual and devotional exercises. "I sin, and I repent; and *I sin in my very repentance*."

Dr. Payson says, "My heart seems to be a soil so bad that all labor is thrown away upon it; for instead of growing better, *it grows worse and worse*. O what a dreadful, *what an inconceivable abyss of corruption* is my heart!" And again, "The fast was the day in which I had the most dreadful proofs of MORE than diabolical depravity of heart." (Life, pages 91, 211.) Language of similar import might be quoted from the life of Brainerd, Edwards, Hopkins, and other eminent Christians. And now, how much stronger than this language, is the strongest of those expressions of Paul in the text, which have been considered by some, as rendering it *certain* that he is speaking of himself as an impenitent sinner?

In the first place, he complains of himself as being "carnal," which, we are told, is a proof that he was in the flesh, or unregenerate. But he applies the same epithet to the Corinthians; whom, he nevertheless represents as "washed and justified and sanctified, in the name of the Lord Jesus, and by the Spirit of our God."

In the second place, he complains of himself as "sold under sin;" which, we are told, is the description of one of the worst men mentioned in the Old Testament. But the difference in the form of expression is very material. Ahab is represented as

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having voluntarily sold himself, and as delighting in his bondage. Paul speaks in the passive voice; complains of the bondage as grievous, and longs for deliverance. Let any Christian of Paul's attainments compare himself with the holy law of God, and I am inclined to think that his feelings will dictate similar language. "I know," he will be ready to say, "that the law is spiritual, but alas! I am carnal, sold under sin. Compared with what the law requires, with what I ought to be, and with what I desire to be, my life is but bondage." If any Christians at the present day are strangers to such abasing views of themselves, it is, I apprehend, to be ascribed principally to their want of a more thorough acquaintance with their own hearts. Clear views of the holiness of God, of the purity of his law, and of their own remaining sinfulness would constrain them to exclaim with Job, "I have heard of thee by the hearing of the ear; *but now my eye seeth thee*; wherefore I abhor myself, and repent in dust and ashes."

In the third place, Paul complains that he "found a law that when he would do good, evil was present with him;" which is adduced as further proof that he is speaking of himself as impenitent. But if he were speaking of himself as a Christian, who had sin dwelling in him, what but this could he say consistent with truth? If when desirous to do good, evil had not been present with him; how could there have been any warfare, which it is certain from the Bible there is, and which all Christians experience?

In the fourth place, the Apostle complains of "a law in his members warring against the law of his mind, and bringing him into captivity to the law of sin in his members." "The meaning," we have been told, "is that the law of sin had an entire rule or control over him." But is this indeed so? When "the man after God's own heart" complained, Ps. lxv: 3, "iniquities *prevail against me*," no judicious commentator ever thought of explaining the language to mean that his iniquities

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" had the entire rule or control over him," or that they habitually prevailed against him ; but only that they did this, *at some particular times*. And why may we not explain the language of the Apostle now under consideration in the same manner? Can any valid objection be alleged against such an explanation? And if he only meant that in the warfare between the law in his members, and the law of his mind, the former was sometimes victorious so as to bring him into captivity to the law of sin, no one, I presume, would regard this as a proof that he was not describing his experience as a Christian. For it is a truth amply supported both by Scripture, and by facts, that " Christians have many a conflict, in which they *are overcome by sin*."

3. It is objected, that such a view, as I have given of the text, is inconsistent with the design of the Apostle, which was to show that the law is wholly insufficient for the sanctification of men. But where is the evidence of *such inconsistency*? If those, who have embraced *the gospel* are, notwithstanding all the advantages, and all the assistance, which it affords them, still imperfect, and have such a painful conflict with sin, as is here described, how could it be supposed that *the law* is sufficient for their sanctification? It has been often remarked by judicious divines, that nothing sets the strength of sin, and the absolute necessity of divine grace to subdue it, in such a clear and convincing point of light, as the remains of corrupt nature in believers, the warfare which they have with it; and the great difficulty which they find in mortifying and subduing it. I am unable to perceive, therefore, why it does not accord as well with the Apostle's design, to suppose that he describes the warfare which he experienced after he became a Christian, as to suppose that he describes the warfare, which he experienced before his conversion. I agree with Dr. Scott, that the Apostle's " avowed object is to show that the law can do nothing for a sinner, either *to justify or sanctify him;* and that *the believer* feels this daily, as long as he lives." And if the exposition, which I have given,

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is inconsistent with this, I am ready to admit that it must be incorrect.

4. It is objected that "upon the usual exegesis there is an irreconcileable opposition between the latter part of chapter vii, and the former part of chapter viii." In my view, however, the opposite "exegesis" is much more liable to such an objection. For this represents the Apostle as being in the flesh, and under the dominion of the carnal mind, when in Rom. vii: 22 and 25, he says "I *delight* in the law of God after the inner man; and with *my mind I serve* the law of God;" and yet in chapter viii: 7 and 8, he declares "the carnal mind is enmity against God; for it is not subject *to the law of God, neither indeed can be*: so then they that are in the flesh *cannot* please God." Now is there no "opposition" between these different declarations, on supposition they relate to the same character? Can the person whose mind is enmity against God, and of course against *his law*, which is a transcript of his character, *delight* in it after the inner man? *Can* he serve the law of God with his mind, and yet "*cannot* please God?"

Those who adopt "the usual exegesis" apply the same principles of interpretation to both the paragraphs referred to in the objection; and thus, as they think, render them consistent with each other. When the Apostle, chapter vii: 23, speaks of himself as being brought "into captivity to the law of sin," they understand his language in the qualified sense already explained: that is, they consider him as meaning, not *an habitual*, but *an occasional* captivity to sin. And when, chapter viii: 2, he speaks of himself as "made free from the law of sin and death," they understand his language in *the same* qualified sense; not as teaching that the Christian is *sinlessly perfect*, but that he is made free from the *reigning power* of sin; not that it never prevails against him, and leads him captive, but that he is no longer *its voluntary and devoted slave*, no longer *willingly* "*obeys it in the lusts thereof*." And thus, though they consider the

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Apostle, in both these verses, as speaking of himself as a Christian, yet by understanding his language in both of them, in a qualified sense, they render them, so far as I am able to perceive, perfectly harmonious. In the same qualified sense they understand his language in the 3rd and 4th verses of chapter viii. "For what the law could not do, because it was weak through the flesh, God has done by sending his own Son in the likeness of sinful flesh, and by an offering for sin *has doomed to death* sin in the flesh; that the righteousness of the law might be *fulfilled* in us, who walk not after the flesh but after the spirit." God has pronounced against sin in the Christian a sentence of *utter extirpation;* and the execution of the sentence has already commenced, and the conflict with sin, which the believer now experiences, as described in the preceding chapter, is but the dying struggles of this monster, under the gradual execution of this divine sentence. And until the execution is finished, and sin entirely destroyed in believers, the design of God in sending his Son to be an offering for sin will not be fully accomplished. *Then*, and not till *then*, will the perfect righteousness, which the law demands, be *completely fulfilled* by believers. As Scott has justly remarked "*the completion* of sanctification seems here especially intended." Still it is true that in a qualified sense Christians *fulfill* the righteousness of the law in this world; that is, "they keep, *in some good measure*, the precepts of the law."

Again, when it is said, chapter viii: 9, that Christians "are not in the flesh, but in the spirit, and that the Spirit of God *dwelleth* in them," those who adopt "the usual exegesis," understand the meaning to be, not that Christians are *perfectly holy;* but that they have a *spiritual*, as well as a *carnal* or corrupt nature, which lays a foundation for the Christian warfare. And of course, they regard this as perfectly consistent with what Paul says of himself in chapter vii, as being "carnal" and as having "*no good thing dwelling in his flesh;*" and yet as "delighting

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in the law of God after the inner man." As has been already remarked, the Corinthians are called "carnal," who were "sanctified by the Spirit of our God," and who had "the Spirit of God *dwelling* in them." "Know ye not that your body is *the temple* of the Holy Ghost, *which is in you*, and which ye have of God?" Where then is the direct antithesis between the latter part of chapter vii, and the former part of chapter viii? The application of the same principles of interpretation to both these paragraphs removes, I apprehend, all appearance of opposition between them. And is it not more consistent to apply the same principles of interpretation to both, than to explain the language of the former in *an unqualified* sense, as teaching an entire devotedness to sin; and the language of the latter in *a qualified* sense as teaching not *a perfect*, but only *a partial* deliverance from sin in the present world?

Finally, it is objected that it is derogatory to the character of Paul to suppose that he is here speaking of himself as a Christian. For such language, as he here employs, is altogether inconsistent with those high attainments in holiness, which he had made. But how does this appear? The nearer the Christian arrives *to perfection*, the more clearly he discovers his remaining *imperfections*, and the more deeply his heart is affected with them, and the more earnestly he desires to be delivered from them. The longer he lives in the world, the more thorough is the knowledge which he gains of his own heart as naturally "deceitful above all things and desperately wicked;" and the lower he sinks in his own esteem, and the deeper his conviction becomes that if saved at all, he must be "saved freely by the grace of God, through the redemption that is in Christ Jesus." Consequently the higher his admiration of this grace arises, and the more entirely all his hopes are built upon it. The language of the text therefore, is such as might be reasonably expected from one of Paul's distinguished piety, who felt that he had not yet "already attained, either were already perfect."

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SOVEREIGNTY OF GOD

By the Rev. Abraham Burnham of Pembroke.

God is a Sovereign. Here is a proposition to be explained and proved.

I. To be explained. When we speak of any doctrine, relating to the being and perfections of God, we desire to feel, that it becomes us to speak with profound reverence. When we undertake to explain any doctrine of the Bible, we would divest ourselves of all prejudice, and rely upon the guidance of the Spirit of all grace and truth.

Now, when we say, God is a Sovereign, we attach to the term Sovereign, none of those ideas, which the common mind attaches to human sovereigns. We very naturally connect with human sovereigns, the idea of ambition, despotism, tyranny, oppression and cruelty. No earthly potentate is perfect either in intelligence, or integrity. But as for the Holy Sovereign of the Universe, his understanding is infinite, and his heart is love. His entire character is clothed with absolute perfection. His Sovereignty is connected with infinite wisdom and benevolence. In explaining the proposition before us, it seems rather immaterial to our purpose whether we consider the Sovereignty of God a perfection of his nature, or a state or condition of all his perfections as a whole, or only a mode of the Divine operation. If it should be said, that Sovereignty belongs to all the divine perfections, they being absolutely supreme, transcending every thing of the kind in the universe; this would not alter the case. Our definition is, that the Sovereignty of God is *that* in Him, whereby he does, just what he is pleased to do; making his *own will*, which is perfectly holy, just and good, the rule of all his conduct.

And in the exercise of his own most wise and infinitely good

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pleasure, God does not infringe upon the free moral agency, and responsibilty, of men or angels. Whatever benevolent design and holy agency God may have had, in the revolt of angels and of man, neither his design nor his agency prevented them from being free, and of course, responsible, and blame-worthy for revolting. And this remark will apply, with equal truth and propriety to every subsequent transgression.

Let it also be remembered, that in the exercise of his wise and holy Sovereignty, God does no injustice to angels, or men. By preserving his elect angels in perfect holiness and happiness, God did no injustice to those whom he cast out of heaven, for they freely sinned before they were banished from that blessed place.

In providing a Savior for fallen man, God did no injustice to fallen angels. Fallen angels are the objects of strict, impartial justice; man, of Sovereign mercy. And both these perfections, justice and mercy, are essential to the Godhead, and, of course, must be displayed.

By saving some sinners of this apostate world, and not others, God does no injustice to those who are lost, because they violate a law, which is holy, just and good, and reject the offers of life and salvation, made to them in the gospel; and besides, they suffer in the world of despair, no more than the due reward of their deeds. Whenever God exercises his glorious Sovereignty towards moral agents, he does it in a manner perfectly consistent with the freedom of the will, and with strict justice. To have any thing like a full view of the import of the Sovereignty of God, it may be necessary to glance at the means, by which he has displayed his wise and holy Sovereignty. Has God created unnumbered worlds, and bid them revolve in the regions of immensity? He has done it, because he was pleased to do it. He took counsel of none of his creatures. Has he made one planet, in the solar system, differ from another, in magnitude and splendor? It is because he was pleased so to do. Does God bestow

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his grace and salvation on some of our fallen race, and not on others ? In this essential difference in the character and condition of his rational and accountable creatures, God manifests himself an absolute Sovereign. He shows himself disposed to do what seemeth good in his holy sight. And this is what we mean by the Sovereignty of God.

God is a Sovereign. This doctrine is now,

II. To be proved. And it may be proved,

1. By the very nature of his being. God exists of necessity, and, consequently, all his natural and moral perfections which constitute his nature and character, exist of necessity. And his infinite perfections set Him upon the throne of the universe, clothe him with absolute supremacy and Sovereignty, with infinite majesty and eternal glory. Now, to show, that God is necessarily a Sovereign, let us suppose that God is not Almighty; then, some other being may be more powerful than He, and that other being is God. If we suppose that God does not possess infinite wisdom ; then, some other being may be wiser than He, and that other being is God. Suppose that God is not infinitely good, then some other being may be better than He, and that other being is God. For according to all rational ideas of God, he is the best Being in the universe. If we suppose that God is not absolutely independent, then he may be controlled by some other being, and that other being is God. And if God were not absolutely Sovereign, doing all his pleasure, some other being might be, and that other being is God, is the Supreme Being. Absolute Sovereignty is essential to absolute Supremacy ; and both may be attributed to the Godhead.

Take another view of this source of proof. To act of choice, is essential to moral agency. God is a moral agent ; of course, he acts of choice. Every moral agent will act as he chooses to act, if he be able. If, therefore, God were not to act just as he pleases, he would show himself deficient in power. Besides,

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God would be unhappy, if he were not to act as he pleases. This must be admitted. But, who can believe, that there is any want of happiness in the Supreme Being? From the very nature of the case, the proof is conclusive, that God is a Sovereign, of necessity, uncaused, eternal, and absolutely independent.

2. By the great diversity among the creatures which God has made. If we go back in our thoughts to a period, in past eternity, when nothing existed but God, must it not have depended on his Sovereign pleasure, whether any creatures should have existence, or not? If any, what? and how many kinds? Therefore, the very existence of creation proves the Sovereignty of the Creator. Still more clearly does the great diversity in the creation, prove the Sovereignty of the Creator. Look at this great globe. Why such diversity of soil, of roots, of herbs, of flowers, plants, trees and animals? Cast an eye at the visible heavens. Why does one star differ from another star in glory? Why such diversity among God's rational creatures? Men, Angels, Cherubim and Seraphim? Because their glorious Creator is a Sovereign, and was pleased in this way to show his sovereign pleasure. On the face of creation, the Sovereignty of the Creator is inscribed in capitals, as large, fair, and legible, as his existence.

3. By the vast variety, which God has been pleased to make in the circumstances of his creatures. With respect to the angels of light, what an amazing difference! Some of them, preserved unto eternal glory, others cast out of heaven, and reserved in everlasting chains, under darkness unto the judgment of the great day.

Now, it appears to be utterly in vain, to deny the Sovereign agency of God in the fall of angels. We may admit one of three suppositions on the subject, either, 1. That God designed a certain number of the angels should fall; or, 2. That he designed they should not fall; or, 3. That he had no design about

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it. But, to suppose that God had no design about the revolt of the angels, is to suppose them, for a time at least, independent of their Maker; for if they were constantly dependent on their Maker, they could not have fallen without his designing that event. And to suppose any creature independent for a single moment, is to suppose that creature possessed of an incommunicable perfection of the Godhead. And to suppose that God designed the angels, who have actually fallen, should not fall, is to admit that he is not able to accomplish his designs, of course that he is capable of being disappointed and unhappy. But, who can admit such an idea of the Supreme Being? It only remains, therefore, that we admit, that God, in his holy, wise, and benevolent Sovereignty, actually designed, and effected the difference between the elect, and the fallen angels. And these observations apply, with equal truth, propriety and force to the fall of man.

God was pleased to create man in his own image, and to place him in the garden of innocence and joy; but not to keep him there. And what an awful difference between our first parents, in Eden, holy and happy, and the same guilty pair attempting to hide themselves among the trees of the garden from the presence of the Lord! And yet, had it not pleased the Lord that such a difference should exist, he certainly would have prevented it. But, agreeably to his eternal and sovereign purpose to distinguish men from the angels that fell, Jehovah soon revealed his designs of mercy in the promise of a Savior. And in all his subsequent dealings with mankind, God has most wonderfully displayed his absolute Sovereignty.

The old world, he swept away with the flood, except Noah and his family. Sodom and Gomorrah, and the other cities of the plain, God destroyed with a shower of fire and brimstone from heaven, but saved, as by an angel's hand, Lot and his two daughters.

And if we trace the footsteps of divine Providence under the

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Gospel dispensation, we see the Sovereignty of God at every step. While some nations are favored with the light of the Gospel, others are covered with the darkness and horrors of heathenism. And when the Gospel is preached, it is foolishness, and a stumbling block to some, to others, in the same nation, state, town, neighborhood, and even in the same family, it is the wisdom of God, and the power of God unto salvation. This vast variety in the condition of creatures, demonstrates the Sovereignty of the Creator. And the same sentiment is decidedly, and authoritatively, settled,

4. By the Sacred Scriptures. When God condescends to describe his own character to his servant Moses, he does it in those emphatic words ; " I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy." Ex. xxxiii : 19. When Jehovah would distinguish himself from all the dumb idols of the nations, he does it in this remarkable declaration, " My counsels shall stand, and I will do all my pleasure." Isa. xlvi : 10. And the Great Teacher from heaven asserted the doctrine under consideration, when he rejoiced in spirit, and said, " I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, father, for so it seemed good in thy sight." Luke x : 21. And according to the vision of the beloved John, Rev. iv : 11, the redeemed in glory ascribe to God the very attribute of the Godhead, which is our theme. " They cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power ; for thou hast created all things, and for thy pleasure they are and were created." We only add the testimony of the sweet singer of ancient Israel, Ps. cxxxv : 6, " Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas and all deep places."

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MODERN NON-RESISTANCE.

By the Rev. John M. Whiton of Antrim.

A class of men, the Modern Non-Resistants, affirm that war, even to repel invasion, is unlawful; that in no case, not even that of the murderer, may human life be taken; that self-defence, by other means than moral suasion or flight, is wrong; that punishment is inadmissible; that men must yield up their property on demand; that civil government is a violation of human liberty, and has no rightful existence. Some would modify these views in part, while others assert them in all their length and breadth. One of the main supports they claim from the Bible, is the passage, Matt. v. 38—42. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." Is their interpretation of these precepts right or wrong? Are they to be understood literally and strictly, or with limitation?

As in other books, so in the Bible, many things, general and absolute in form, must be restricted in the interpretation: otherwise they clash with other passages, and with the nature of things. "Thou shall not kill." Shall we understand a limitation? Or say that we must not kill animals for food; must not kill the noxious insect, the poisonous serpent, the rabid dog? "Owe no man any thing." Shall we restrain the prohibition to needless, foolish, dishonest debts, or hold that a man may not incur a debt of a single dollar, even to feed a starving family? "Pray without ceasing." Shall we limit the sense to regular and stated acts of devotion, or affirm that men must pray without sleep or intermission? Clear instances these, of the necessity of supplying restrictions to some general precepts. Of course, the passage first cited, *may* be subject to the same law. Is it so?

It may aid our enquiry to trace the results of a literal and rigorous interpretation. "If a man smite thee on the one cheek, turn to him the other also." Permit, yea, *court* the second blow, by presenting the other cheek. "If a man will sue thee at law, and take away thy coat, let him have thy cloak also:"—and by parity of reasoning, thy horse, thy whole estate. "Give to him that asketh of thee." If a man, able to work,

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prefer to live by begging ; if he ask money to spend in intoxication or gambling, deny him not. " From him that would borrow of thee, turn not thou away." If a madman would borrow a deadly weapon ; or a swindler, money never to be repaid, refuse him not. Such are the absurdities of a strictly literal interpretation. There *must* be a limitation, drawn from good sense, from the nature of things, and from other parts of the word of God.

But *where* are the limits to be drawn ? Guided by the light of Scripture, it will not be difficult to ascertain. The *occasion* of the prohibition was the precept of the Jewish law, " An eye for an eye, and a tooth for a tooth." Had a man wilfully maimed another, by putting out his eye, or striking out his tooth, he should himself be punished with the same infliction. It was a rule to guide the Jewish Courts, a part of their criminal Jurisprudence ; but never intended to authorize private retaliation, or allow men, when injured, to take the law into their own hands, and avenge their own wrongs. But the Scribes and Pharisees had perverted the precept from the intention of a Judicial rule to the magistrate, in the due execution of justice, into an allowance of private revenge. In a similar manner had they perverted other parts of the divine law, as the prohibitions of murder and adultery, into an implied allowance of inferior outrage, or mental impurity ; and the requisition of love to our neighbor, into a tacit permission of hating an enemy. Christ exposes and condemns these perversions. Aiming his censure, *not* against the original permission to the *Magistrate* to punish the evil doer, but against the perversion of that rule into an allowance of private retaliation, he says, " Resist not evil"—it may mean, the evil or injurious person. Repel not one outrage by another. Be not judge in your own case ; take not the work of punishment into your own hand ; but if redress be necessary, seek it from the law of the land. The thing really forbidden, is, not the administration of penal justice by government, but *personal revenge.*

In the passage, plead by Non-Resistants, are specified three kinds of injuries : injuries of the person, as smiting on the cheek ; injuries of property, as taking a coat by an unjust lawsuit ; injuries of personal liberty, as in pressing or compelling one to go a mile, or perform some other labor.

As to the *first* class, *injuries of the person*, he says, "If any one smite thee on the one cheek, turn to him the other also." A strictly literal construction would involve the absurdity of *inviting* the second blow. Rather than do this, by presenting the other cheek, the most ultra Non-Resistant would admit the lawfulness of flight, or inducing by moral

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suasion the assailant to desist. The question is still open, May evil in *any* case be resisted by force? If not, the Father may not correct the rebellious son; the traveller may not defend his life against the robber; nor the parent, his family against the midnight assassin. The murderer may be neither executed nor imprisoned. The sailor may not repel the pirate, who attacks a vessel with intent to butcher every soul on board. Laws must have no penalties, society no prisons. The most strictly defensive war, forced upon a peaceable, reluctant nation, would be wicked. Can a construction, so repugnant to other parts of Scripture, so destructive to all social order and safety, so fitted to fill the world with anarchy and violence, be other than wrong? Had God intended to forbid any defence by force, on the part both of individuals and nations, certainly he would have expressed the prohibition, as Doddridge well observes, in terms not to be misunderstood or misconstrued.

The ancient statute, "Whoso sheddeth man's blood, by man shall his blood be shed"—is not a dictate of the Jewish law only, but was enacted centuries before the Jewish nation existed, or the Jewish law was promulgated. It is a part of the law of nature. The reason of the statute is express in the next clause: "For in the image of God made he man." Man's *dignity* in the scale of being, his resemblance of God in intelligence and immortality, render the shedding of *human* blood, a crime of deep dye. Is human life less worthy of protection now, than in the days of Noah? If the legal maxim, "while the *reason* remains, the law holds good," be sound; the law, subjecting the murderer to capital punishment, must remain valid to the end of the word; for the necessities of humanity require such a law. To abolish it, would subserve, not, as is pretended, the cause of humanity, but of inhumanity. The "inviolability of human life," when urged as a dissuasive from cruelty, oppression, and murder, is a just and important doctrine. But when the phrase is employed to screen the murderer, delusion lurks under it. It becomes a perversion of truth, a nullification of the law of God.

What is the legitimate design of civil government? To protect men in the enjoyment of life, liberty, and property. In consideration of receiving from its subjects, allegiance and tribute, it engages to render this protection. How can it be made effectual, or more than a mere pretence, without the application of the *force*, necessary to repel or punish the lawless and violent?

That the New Testament recognizes the authority of government to defend the peace and safety of society by *force*, is plain from its representing it as a *terror* to evil doers, and as bearing not the sword in vain. Of what use were a sword, *never to be wielded?*

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In some cases then, it is right to resist outrage by force. Right, for the parent to chastise the disobedient son; for the sailor to repel the pirate; for the government to punish the murderer with death, and to maintain by necessary penal inflictions, the order and peace of Society.

If it be asked, what are the precise limits of this right of resistance? How far may we go? Where must we stop? We cannot expect to find in the Bible specific directions for each of the millions of varying cases; for the world could not contain the books, necessary, on this supposition, to be written. We must recur to the *general* principles of the gospel, and, in applying them to particular cases, an honest conscience is the best casuist. Clear it is, that private revenge is always wrong: that in case of appeal to the law, it must never be with retaliatory feelings, but for the general good: ever with a forgiving spirit, otherwise we exclude ourselves from the mercy of God. Personal injuries, when slight and transient, when the public good would not be compromised by silence, are to be passed by and forgiven. In extreme cases, the Christian must exhaust the power of moral suasion; if that fail, to flee, if possible; to delay resort to force, to the last moment compatible with self-preservation. Not only the false honor or revenge, which employs deadly weapons in the duel or street-fight, but the intemperate wrath which returns word for word, insult for insult, blow for blow, are abhorrent to the spirit of Christ.

We come to *injuries of property*. The Christian precepts to pay debts; to work, that we may have wherewith to give; to distribute liberally; to lay by in store for charity—all imply the right of property. In preserving and defending it, how far is Non-Resistance a duty? "If a man sue thee at law, and take away thy coat, let him have thy cloak also." Observe, the property here specified is not of great value—one or two articles of apparel. The rule certainly requires submission to small losses, rather than incur the evils and temptations of litigation. In such cases, better yield, than contend. Better loose a coat, than plunge into a lawsuit.

But is this rule meant to extend to cases vitally important? If an unjust litigant would take away, not a man's coat, but his house, his farm, his living; is he bound to yield? Has he not paramount duties to his creditors, his family, and to Society? Must he surrender the means of usefulness and charity; perhaps too of preventing himself from becoming a burden on society in sickness or age? That would be injustice to others. Such a construction clashes with particular precepts, and the general tenor of Holy Scripture. It would indeed leave the industrious

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and honest at the mercy of plunderers and idlers. Beyond a doubt, the Christian may, if no other assurance of justice remain, protect important rights by appeal to the law. It is vain to plead, that the Apostle condemned lawsuits among the Corinthians. His censure was aimed at two points: the one, that these suits were against their own *Christian brethren*, with whom they ought to have adjusted their disputes by friendly reference, or arbitration; the other, that their controversies were carried before *Heathen* tribunals, to the scandal of religion. Such lawsuits as those of the Corinthians, are ever to be reprobated. The censure of *such*, implies however, that *some* lawsuits may be lawful, even to Christians. More than once, or twice, either for the prevention or redress of injuries, Paul appealed to the Roman law. But never should the Christian do this, except in affairs of adequate importance, in a right spirit, and under a conviction that the general good requires it. From trifling lawsuits, from needless lawsuits, from rash and passionate lawsuits, from vindictive lawsuits, he must keep far distant; otherwise, he shews himself destitute of the spirit of Christ.

In matters of property, there is another class of impositions, intended not to be enforced by legal coercion, but to be effected simply by request or importunity—by solicitations to give or lend. Must we always yield, or may we in some cases refuse?

"Give to him that asketh of thee, and from him that would borrow of thee, turn not thou away." We have already adverted to the impropriety of giving to him, who prefers to live by begging rather than working; or of lending a deadly weapon to a madman, who might destroy life. To give to a profligate, however urgently he might solicit, what he would be sure to spend in vice; or lend money to him who intends never to repay, or to apply the loan to bad purposes; would be to violate other Scriptural injunctions, and lay the wealth of the world at the disposal of the unprincipled and reckless. These precepts plainly have their limitations. Improper solicitations to give or lend, may and ought to be resisted. But whenever giving, or lending, would be a real kindness, alleviative of human suffering or need, and promotive of the general good; then must we, according to our ability, give to him that asketh, and from him who would borrow, turn not away. If we shew not ourselves pitiful and merciful, we may not expect mercy from God. "He shall have judgment, without mercy, that showed no mercy."

In injuries of personal liberty, how far is Non-Resistance a duty? "If any will compel thee to go a mile, go with him twain." Here is an allusion to the oppressions of Oriental governments, in the transmission of orders to remote portions of their dominions. Having no mail establish-

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ment, they despatch a courier, who travels post haste, till his animal is unable to go further. He then "compels" or impresses the first man he meets, to furnish another animal, and accompany him as far as that animal can go, and so on to the end of the route. He makes the demand under the authority of government; and the man, thus "compelled," must comply, or fare worse. Such is now the practice in Turkey, Persia, and other Asiatic regions. The rule requires the Christian, living under a despotic government, to submit to such invasions of liberty, when submission is a less public evil than resistance. If a magistrate or governmental courier impresses thee to go on public business a mile, go with him two, rather than rebel, or disturb the public peace.

Be it remembered, however, that even in submission to governmental authority, there are limits, not to be overpast. Should the civil power require its agents or subjects to desecrate the Sabbath, to abet oppression, to sustain idolatrous worship, or engage in a war palpably unjust, they may and ought to refuse compliance. The three young Jews did right, to resist the command of Nebuchadnezzar to worship the golden image on the plain of Dura; Daniel, to resist the ordinance of Darius, suspending the worship of the God of Heaven; the Apostles, to resist the order of the Jewish Sanhedrim, to preach no more in the name of Jesus. In all similar cases, the inferior authority of man must be resisted, in deference to the superior authority of God. A citizen, unjustly imprisoned, has a right to escape. Without determining the precise limit of the slave's right to resist oppression, he has, at the very least, a right to run away: and every other man has a right, and is under a moral obligation, to befriend the fugitive by all lawful means in his power.

Need we further proof that the strict and rigorous interpretation of the precept, Resist not evil, is indefensible and absurd? There is indeed a modified and sober sense, in which the word Non-Resistance may be used, not conflicting with reason or Scripture. The *qualified* Non-Resistance of the Friends and Mennonites, is quite a different thing from the error we are opposing. *Modern* Non-Resistance conflicts with Scripture, and with the order, peace, and safety of society. It goes to overthrow an Institution, Civil Government, which the Bible declares to be "ordained of God."

To other pernicious results, *Modern* Non-Resistance has strong tendencies. From the no-government doctrine in State, the transition is easy to no-government in church; and hence, by easy gradations, to anti-church, anti-ministry, anti-Sabbath views. Often is the whole brood found congregated in the same breast. If a *church* be admitted, it is but in *name*; it is

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a sort of abstraction, without organization, and almost without visibility—a body, without limbs, organs, or head. It tends to the denial of future retribution. If *man* ought to be absolutely Non-Resistant, why not *God*? If prisons and punishments ought to have no place here, why not so hereafter? Such a principle goes far towards universal disorganization! How contrary to fact! God does in this world resist the proud; condemning, threatning, frowning upon evil, and making it productive of wretchedness. Will he not do the same in the world to come? According to Christ, there is a Hell, into which the soul may be cast, after the body has been killed.

While we repudiate Non-Resistance in the wild and disorganizing sense, let it not be forgotten that, *in the sober and scriptural sense*, Christians should be non-resistant, in a far greater degree than too many have been. To a far greater degree, men of patience, men of meekness, men of long suffering, men of peace and love, men of forgiveness, men who eschew railing for railing, men of the same mind which was in Christ Jesus, men, who more decidedly imitate that God, who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust; that God, who is slow to anger, and, in the case of the truly penitent, forgiving iniquity, transgression, and sin.

STATISTICS.

The subject of Statistics, is the investigation and exposition of the actual condition of states and nations, in regard to their internal organization and foreign relations. It embraces literature, science, political economy, art, trade, morals, religion, and in fact all the subjects of human knowledge. Schlozer, as quoted in the American Encyclopedia, says, "History is statistics in a state of progression; statistics is history at a stand." It differs from geography in this respect, that though many particular facts belong equally to both, yet geography arranges them always on the principle of locality, but statistics with reference to their effect on the general condition of a nation. Statistics was first treated scientifically in Germany. Achenwall gave it, in 1749, its name and systematic form. The principal writers on this subject are Schlozer, Hassel, Niemann, Stein, Balbi, Gioja, Dupin, a French writer of the first order, Meusel, Staudlin, Colquhoun, Von Hammer, Pitkin, Seybert, Holmes, Darby, &c. &c.

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THOUGHTS ON PULPIT ELOQUENCE.

By the Rev. Daniel Dana, D. D., of Newburyport

It is readily admitted, that if eloquence were what some have imagined it to be, it could claim but little praise. If it were a mere play on the ear, or the fancy, or the passions; if it were the art of giving importance to trifles, or to falsehood the garb and respect of truth; then it would well deserve to be banished, not only from the pulpit, but from the world. But genuine eloquence is a very different thing. Its first homage is evermore paid to the reason, and the judgment. Its first law requires, that every object be treated according to its real and relative importance. Its first and fundamental principle is, that *nothing is beautiful which is not true.*

The existing state and circumstances of our country, though not unfavorable to eloquence, have doubtless occasioned, in many minds, strong prejudices against it. We are a nation of *societies.* Societies require speeches; and speeches require orators. As first-rate orators are rare, their places must be supplied from the inferior ranks. As originals are scarce, copies, and even copies of copies are indefinitely multiplied. Thus ambition, vanity, self-sufficiency, affectation, extravagance, and absurdity itself usurp the name and honors of eloquence. The consequence is, that reflecting minds are vexed and repelled; and, not unfrequently, that suspicion and disgust which are due only to the mockery of eloquence, are insensibly transferred to eloquence itself.

This is a great and dangerous mistake. Indeed, the facts at which we have glanced, would lead, if rightly considered, to the very opposite conclusion. If eloquence be, as it undeniably is, an instrument of great power, and of frequent use, it is neither to be neglected, nor cast away. If its very semblance can accomplish something, what great effect may not be expected from its reality? Is it not important to ascertain its nature and characteristics, to explore its sources, to detect its counterfeits, and to brand with just censure its opposites?

The proper design of the art of eloquence is, to bring man back to nature. As this is its chief aim, and its highest perfection, so likewise is it its grand difficulty. An eminent teacher of music, in ancient time, was accustomed to exact of those pupils who had been previously taught by an inferior musician, twice the compensation which he demanded of those who had received no instruction at all. Teachers of eloquence, could they receive their pupils fresh from the hand of nature, untaught and unspoiled, would find their task comparatively easy.

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But to counteract and overcome the combined influence of bad instruction, bad example, and bad habit; to *unteach*, if the term may be allowed, what ought never to have been learned; this is difficult indeed.

But we quit the field of general remark, and proceed directly to offer some thoughts on the eloquence of the *pulpit*.

Of the eloquence which is proper to the sacred desk, the first and most indispensable requisite is *gravity*, or *seriousness*. Of all employments, that of the Christian preacher is most powerfully adapted to inspire the soul with awe; I might have said, to *crush* a tender spirit with an overwhelming weight. He speaks as the ambassador of God. He speaks under the most appalling responsibilities. He addresses hearers hastening, with himself, to the last tribunal, and the retributions of eternity. He handles subjects the most profound, the most sublime, and the most interesting which can occupy human thought—the omniscient and eternal Being—his perfections and government—the soul—the Savior—death—judgment—eternity—joys which never expire—woes which know no end. He delivers no sermon, he utters not even a sentence, which may not, under God, stamp the final destiny of some hearer; nay, of many hearers. In such circumstances, can he trifle? Yes; with a heart of *adamant*, he may; but not with a heart of *flesh*.

Let it be remembered, too, that a preacher rarely renders his auditory more serious than himself. And let it be remembered, that if he effects not seriousness, he effects nothing—absolutely nothing. In how many thousand instances have talents, and learning, and taste, and fluency, and elegance, and even orthodoxy been lost, or worse than lost, upon an audience, while the simple earnestness of some plain, devoted preacher has accomplished wonders.

With the example of many admired preachers against us, we must seriously doubt, whether any thing properly styled *pleasantry*; anything fitted to provoke a smile, ought ever to find admission to the Christian pulpit. Most certainly, its appearance then, if tolerated at all, should be rare—about as rare as lightning in winter. The preacher with whom such things are habitual, or familiar, degrades the desk, wastes his own influence, and trifles with the souls of men. How wretchedly do we mistake, if, for the amusement of our hearers, or the mere display of our own talents, we can consent to lose any portion of that short and precious hour, which should be sacred to God, and to eternity. "I love a serious preacher," says the good Fenelon, in his own style of inimitable simplicity; I love a serious preacher, "who speaks for my sake, and not for his own; who seeks my salvation, and not his own vain glory." It was remarked by a certain king, of a preacher whom he often heard, that he always preached before him *as if death stood at his elbow*. And if

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death really stands at the elbow of every preacher, should he not aim, at least, to preach *as a dying man to dying men.*

It may be remarked, in the second place, that the eloquence of the pulpit should be eminently characterized by *simplicity.* This is a predominant feature in almost all those great writers, ancient and modern, whose works are stamped with immortality. Of the eloquence of the pulpit, it is a constituent absolutely essential. Even as it regards delivery, it possesses an importance which can scarce be adequately appreciated. Is there not a mode of utterance, so true to nature ; so devoid of all constraint, and artifice, and affectation ; so faithful to all the sentiments and emotions of the soul, as to give universal delight? It is such a manner, which sometimes raises the bare reading of a passage of Scripture to the dignity of *exposition*, and actually imparts to one who has heard or perused it, perhaps scores of times, ideas which never occurred before. It is such a manner, which, in an audience of a thousand, makes every hearer feel as if he were the only person addressed. And where, it may be asked, shall this inestimable manner be found ? Alas! we miss of it because it is so near, and so obvious. We shall seek it in vain of many a philosopher, and many a rhetorician. But the child of four years old will teach it us, if we will have the wisdom, and the humility to learn. His untaught, unsophisticated emphasis, and tones, and inflections will tell us what it is.

The simplicity of which we speak, absolutely forbids all obscurities and involutions of style. There is a style which is below no one, and above no one ; neither vulgar, nor excessively refined ; and this is the style for the pulpit. A species of *elevated conversation* is the highest point at which we should ordinarily aim. Why should we weary ourselves in pursuit of niceties of phrase, when the very drapery in which our thoughts first clothe themselves, is usually the fittest and the best. To enlighten the mind, to save the soul of the very meanest of our hearers, is it not an object to be prized infinitely above all the boasted elegancies of Greece or Rome ?

Extreme and laborious ornaments of every kind are to be avoided. They may please the ear, and dazzle the imagination; but they starve the mind. The sermons in which they most abound, may attract the admiration of the injudicious and unthinking ; but ordinarily, they save no soul. And their authors, if they profit of their hearers to their applause, would often do well to avail themselves of the advice once given by a learned professor to a young and florid writer, who had submitted a composition to his criticisms. " Take your pen," said he ; " carefully re-peruse your piece ; and wherever you find a passage which seems remarkably fine, *strike it out.*"

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In a word, the simplicity which we inculcate, is at war with all philosophical abstractions and refinements. With such, our holy and heaven-descended religion holds no communion. If it embraces certain truths which are profound and mysterious, still they are truths which reason and science have never yet illustrated, and never will. An honest, pious heart, with the aid of humility and prayer, has penetrated further into these depths in an hour, than philosophy, with all its proud and empty boastings, in a century. As to those religious truths which are most practically interesting, most intimately connected with the comfort and sanctification of the soul, they are plain. And it is much to be regretted, that they should be involved in so needless obscurity. To agitate a plain subject, till it begin to be encompassed with a mist, is one of the least enviable achievements of reason and philosophy. To discuss and illustrate points in which all are agreed, till many begin to doubt, or to disbelieve; and discord and collision take the place of peace and love; is to inflict one of the greatest possible evils upon the Christian church.

The subject is fruitful; and will be resumed in a future number.

PREPARATIONS FOR HEARING THE GOSPEL.

1. Cultivate, day by day, a simplicity of heart and humility, and proper regard for the precious word of God.
2. Compose your mind on Saturday evening, or night, for the solemn exercises of the holy Sabbath.
3. On Sabbath morning rise early. Let secret prayer and meditation be your first exercise.
4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible: relish and digest what you read. But,
5. Take care that this is all done in a sweet and easy way. Make no toil or task of the service of God. Do all freely and cheerfully, without violent effort.
6. Keep your heart with all diligence as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary,—for this is a mark of disregard.
7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.
8. When you retire, after service, remember your obligation to God for having heard his Word, and your responsibility for its improvement. Remember the perishing heathen, and ask that the gospel may speedily be preached unto every creature.
9. During the Sabbath, refrain from remarks of any kind on the preaching; and from censorious remarks refrain always, except when and where duty may call for them.
10. Digest what you hear, and do that which will be the best preparation for the next Sabbath, if you should live to see it.—*Schauffler.*

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HISTORICAL SKETCH OF PRESBYTERIANISM IN THE STATE OF MAINE, WITH SOME ACCOUNT OF PRESBYTERIANISM IN NEW ENGLAND.

By the Rev. Charles Freeman of Limerick, Me.*

Until 1820, there were still existing in Maine, some meeting houses adapted to Presbyterian, or to ancient Congregational principles and modes. The pulpit with its appendages occupied a considerable space. The house was divided into square pews; and the pulpit with its appurtenances, occupied the depth of two rows of pews against the back wall. As you entered the pulpit you came first to the deacons' seat, elevated like the pews, about six inches from the floor of the aisles or passages. In the deacons' narrow slip, I sometimes saw in my youth, two venerable men, one at each end. Back of the deacons' seat, and elevated six or twelve inches higher, was the pew of the Ruling Elders, larger than that of the deacons, and about square. But though my recollection reaches back about forty years, I never saw but once any person sit in an elders' pew as an elder; and he was the only person I ever heard called elder on account of this office. Back of the elders' pew, and a foot or two higher, and against the wall, was the pulpit. Whether this arrangement grew out of pure Congregationalism, or out of Presbyterianism, I am not able to say. I could judge better of this matter, had I been less confined to my native State, and had I been better acquainted with the more Puritan parts of New England. The Congregational Platform provides for Ruling Elders in each church, as does "The Form of Government of the Presbyterian Church in the United States." But Ruling Elders have never been common in Congregational churches. Prof. Upham, in his Ratio Disciplinæ, says on this subject, "Ruling Elders are fully recognized in the Cambridge Platform, and the duties, pertaining to them, are particularly pointed out. But it was questioned by some even from the beginning, as no other passage of evident weight was brought forward, whether the office was JURE DIVINO, that is, appointed and required by the Scriptures. It was early objected, that the last clause of the passage in Timothy, [1 Tim. v. 17.,] might

* For many of the facts, and much of the language, of this article, we are indebted to Greenleaf's "Sketches of the Ecclesiastical History of the State of Maine."

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be rendered thus; *Especially they laboring in word and doctrine*; or in this way, *Espeically as they labor in word and doctrine*; which gives very essentially a new turn to the passage. At any rate, the office, and the reasons, by which it was supported, were not generally satisfactory. That there were great doubts in regard to it, and that it was never at any period fully sanctioned and approved by the churches, is fully evident from the ecclesiastical history of the country."*

The Presbyterianism, therefore, that existed in Maine, might have introduced this construction of the pulpit. It is not trifling to attend to the arrangements in meeting houses, and the forms of dress. They are material forms of human society, and exhibit to us the minds, the morals and the manners of mankind. The ancient pulpit was a type of the existing social state. "Distinctions of rank among different classes of the community,—a part of the old system,—prevailed very much before the Revolution, and were preserved in the dress as well as in the forms of society."† "In the circle of our little town, [Portland,] the lines were drawn with much strictness. The higher classes were called the *quality*, and were composed of persons not engaged in mechanic employments."†

The envied marks of distinction were the cocked hat, the bush wig and the red cloak. This will explain the portraits of some eminent divines of the period under review. These bush wigs that amplified their heads, seemed to be put on to make them look grave and venerable, and becoming their serious office; but they were in fact mere tokens of fashion and respectability, as much as a rich gold seal, or an ivory headed cane now. All the people of quality, the genteel and fashionable wore them. Meeting houses were constructed to suit, in some degree, the existing state of society. Presbyterianism corresponded with this state of society; and Congregationalism conformed to it also in some degree, as in the principle of having Ruling Elders.

The Presbyterianism that existed once in Maine, came in part from the North of Ireland and Scotland, and in part from other states in New England. We may first look at that which came from the North of Ireland and Scotland. Robert Temple says, that he contracted for a passage for himself and family to come to this country from Ireland, September, 1717. On his arrival, he first went to Connecticut, to look out a farm; and on his return, he went to Kennebec, with Col. Winthrop, Dr. Noyes, and Col. Minot. He liked the country, and concluded to settle

* Ratio Disciplinæ, or the Constitution of the Congregational Church.

† History of Portland by William Willis, Esq.

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there. The same year, he was concerned in the charter of two large ships, and the next year, three more, to bring families from Ireland; in consequence of which several hundred people were landed at Kennebec, some of whom or their descendants, are there to this day; but the greatest part removed to Pennsylvania, and a considerable part to Londonderry* for fear of the Indians.†

"In the autumn of 1718, a vessel arrived in the harbor of Falmouth, now Portland, with twenty families of emigrants from Ireland. They were descendants of a colony which went from Argyleshire in Scotland, and settled in the North of Ireland, about the middle of the 17th century. They were rigid Presbyterians, and fled from Scotland, to avoid the persecutions of Charles I. They suffered severely during the winter here; their provisions failed, and our inhabitants had neither shelter nor food sufficient for so large an accession to the population. In December, the inhabitants petitioned the General Court at Boston, for relief; they stated their grievances as follows: That there are now in the town about 300 souls, most of whom are arrived from Ireland, of which not one half have provisions enough to live upon over winter, and so poor that they are not able to buy any, and none of the first inhabitants so well furnished as that they are able to supply them;" and they prayed that the Court would consider their desolate circumstances by reason of the great company of poor strangers arrived among them, and take speedy and effectual care of their supply. On this application, the Court ordered, "that 100 bushels of Indian meal be allowed and paid for out of the treasury for the poor Irish people mentioned in the petition."

In the spring, most of these people embarked, sailed for Newburyport, and reached Haverhill, April 2nd. They soon established themselves at the place to which they gave the name of Londonderry. Several families, however, remained here, [Portland,] and became valuable inhabitants."

Lincoln county received nearly all the Scottish Irish emigrants, who settled in Maine. We have seen that about 1718, some of these emigrants settled near the mouth of Kennebec river. In 1734, Georgetown, which lay at the mouth of this river, had Presbyterian preaching. Part of the people were Presbyterians and part were Congregational-

* James McKean, the grand-father of the first president of Bowdoin College, was of this company, and the agent who selected the land on which they settled.

† Willis's History of Portland.

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ists; but about the year 1765, the church became Congregational. This township originally included Bath and Phippsburg.

Thomaston was early supplied with Presbyterian preaching. The Rev. Robert Rutherford, whose name indicates his Scottish origin, took up his abode in the settlement around the fort in Thomaston; but it does not appear that he had a pastoral charge there, or that any church was gathered there during his life. He died there in 1756, aged 68 years, and was buried near the seat of the late Gen. Knox. The settlement in Thomaston, was made about 1741.

In 1736, about thirty Irish and Scottish Presbyterian families, who had emigrated from the North of Ireland, to different parts of America, collected and entered into a contract to settle in Warren, on condition of having land given them, a meeting-house built, a road made, and three lots appropriated for the ministry and a free school. In 1753, this town had an accession of seventy emigrants from Sterling in Scotland, who settled in a cluster toward the western part of the township.

In 1763, the families in Warren, had increased to between 40 and 50. The Rev. John Urquhart, who had been licensed to preach by the Presbytery of Allon in North Britain, came first to this country in 1774, and was soon employed to preach at Warren. He was considered the minister of the town for nearly eight years; and was at last regularly removed by the Presbytery, convened at Salem, Ms., in September, 1783. It is not certainly known whether Mr. Urquhart gathered a church at Warren. From some circumstances it is most probable, that he did, but no record of the transaction is now to be found, and if such an event took place, the church was scattered as soon as he left the town. In 1795, a Congregational church was gathered; and the Rev. Jonathan Huse was ordained.

In Brunswick, the first minister settled was the Rev. Robert Dunlap, a native of the Province of Ulster, Ireland, and educated at the University of Edinburgh, Scotland. He was ordained in Boston, Ms., by a Presbytery there, as pastor of the church in Brunswick. Of this church Mr. Greenleaf says, "It was originally established on Presbyterian principles, and so continued during the ministry of Mr. Dunlap. After the settlement of Mr. Miller, [1762,] it assumed a mixed character for about seven years. The number of church members were then about seventy, among whom were seven deacons. In the year 1769, Mr. Miller declared himself a Congregationalist. Some few difficulties arose in the church on this account, but they were soon amicably adjusted, and it appears that the church consented to the alteration without a formal vote."

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Boothbay. In 1767, a church was organized in Boothbay on Presbyterian principles, under the labors of the Rev. John Murray, a native of Ireland. He was a popular and successful preacher; and after a ministry here of 13 years, he removed to Newburyport. In 1797, the Rev. John Sawyer was invited to settle in this place. Of this period, Mr. Greenleaf says, "The church was Presbyterian, but was in a declining state. No revival of religion had marked its history since the ministry of Mr. Murray, thirty years before, and the Lord's supper had not been administered there for twenty years. It may well be supposed, therefore, that the church was in a scattered state. There was no Presbytery in Maine, with which they could unite, and it was proposed that they should relinquish Presbyterianism, and become a Congregational church. Accordingly in September, 1798, William McCobb and seven others, members of the ancient Presbyterian church, addressed the Lincoln Association, representing their disordered state, and requesting their aid in reorganizing them as a Congregational church. Agreeably to this request, the Association assembled at Boothbay, and having examined a number of the members of the Presbyterian church, embodied them as a Congregational church. This took place, September 0th, 1798, and in the following month, the Rev. Mr. Sawyer was installed."

Bristol. In the latter part of the year 1766, a meeting house was built, and the selectmen were empowered to procure a minister, and in June following, the town appointed a committee, "to take measures to have a church organized in the town on the Westminster Confession and Presbyterian rules." During the year, a church was organized by Mr. Murray of Boothbay, but no minister was as yet found for the people." The Rev. Alexander McLean, a native of Scotland, was recommended to them, on their application, by the Rev. Dr. Witherspoon of New Jersey, in 1773. In August, 1796, they settled Rev. William Riddel with him, as his colleague. "Until this time the church had been Presbyterian. Rev. Mr. McLean was educated in that way, and had belonged to the "Salem Presbytery." For some reasons he had taken his dismission from that body about twelve years before, and previous to the ordination of Mr. Riddel, the church, with Mr. McLean as moderator, voted unanimously to change their form to a Congregational church."

In 1754, the people of Newcastle chose the Presbyterian form of Government, and put themselves under the care of the "Boston Presbytery," and the Rev. Alexander Boyd was settled as a Presbyterian preacher, but some who called themselves Congregationalists objected. "The town had hitherto been accustomed to Presbyterian forms, but previous to the ordination of Mr. Whiting, [1776,] the inhabitants voted, to adopt

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any form that should be most agreeable to him. He was a Congregationalist, and at the time of the ordination a small church of that name, was gathered."

Topsham. "In the year 1771, a Presbyterian church was organized there by Rev. Mr. Murray, then of Boothbay, and Rev. Joseph Prince. It consisted of twenty-seven members. The church and town were occasionally supplied with preaching, but no minister was settled with them for eighteen years. At length in September, 1789, Rev. Jonathan Ellis was ordained at Topsham. The old church had dwindled away, and at the ordination of Mr. Ellis it was reorganized on Congregational principles."

All the towns mentioned above, in which Presbyterian churches were gathered by means of Scottish Irish emigrants, are in the County of Lincoln, except Brunswick, in the County of Cumberland.

Beside the Presbyterian churches, thus formed by emigrants from Ireland and Scotland, there were a few others, which originated from other parts of New England.

The Rev. Nathaniel Whitaker, D. D., a Presbyterian minister, removed from Salem, Ms., to Canaan, now Bloomfield, or Skowhegan Falls, on the Kennebec, and in September, 1784, the people gave him a formal invitation to become their minister, and at the same time, as there was no church in the town, the people invited the Salem Presbytery to come and organize one. This body being then in session in Gray, for the installation of Mr. Perley, immediately adjourned to Canaan, and installed Dr. Whitaker, Sept. 10th, 1784. In January following, Dr. Whitaker and twenty two other males subscribed the usual covenant engagements. Toward the close of the year 1789, Dr. Whitaker was dismissed, and left the town. When the Rev. Jonathan Calef was ordained, June, 1794, "the church formerly renounced Presbyterianism, and became Congregational."

The Rev. Samuel Perley, another member of the Salem Presbytery, settled in Gray. A Congregational church had been embodied there August, 1774. In June, 1775, Rev. Samuel Nash was ordained its pastor, and after little more than seven years, his ministerial relation was dissolved. In 1784, the people after hearing Mr. Perley, gave him a call. The church saw fit to adopt the Presbyterian form of government; and Mr. Perley was installed its pastor, Sept. 8th, of that year. Mr. Perley by mutual agreement with the people, ceased to preach in 1791; and they remained in a broken state to 1803, when a council was called. After due examination, the council were of opinion, that the church was extinct, and they proceeded to embody one anew on Congregational

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principles. The two male members who remained, with eight others constituted the new church. To these ten the council gave the right hand of fellowship, and greeted them as a sister church. The next day Rev. Daniel Weston was ordained to the pastoral care of the new church.

The first family settled in Turner, in 1775. In 1784, this place, then called Sylvester, was visited by Rev. John Strickland, formerly of Oakham, Ms., and afterwards of Nottingham West, N. H., and a member of the Salem Presbytery. Not long after Mr. Strickland came to the place, measures were taken to organize a church, which was done in the Presbyterian form, Aug. 16th, 1784; and the next month, Sept. 20th, he was installed pastor by the Salem Presbytery, consisting of Rev. Nathaniel Whitaker, D. D., Rev. Samuel Perley, and Rev. John Urquhart. Mr. Strickland was dismissed May 18th, 1797. In 1803, there being serious difficulties, and some considering the church to be extinct, "A council, as requested, assembled on the 18th of October, 1803, and after attending to a representation of the state of things, gave it as their unanimous opinion that the church was not extinct. The church then in presence of the council, voted to change their form to that of a Congregational church, and several members subscribed a confession of faith and covenant."

In Ellsworth, a settlement was made about 1763. In the autumn of 1784, Rev. John Urquhart, a Presbyterian clergyman, visited the place, and preached there. The Salem Presbytery being about to meet at Topsham, Capt. Matthew Patten came on from the people at Ellsworth, to present a call to Mr. Urquhart, then in Topsham, and to request the Presbytery to install him. He was accordingly installed at Topsham, September 5th, as the minister of Ellsworth. Mr. Urquhart now proceeded to Ellsworth, and commenced his stated labors; but difficulties soon appeared. The character of Mr. Urquhart was suspicious; the people became dissatisfied with him, and he was dismissed from them in the early part of the year 1790. Probably no church was organized at Ellsworth during Mr. Urquhart's ministry.

We have thus seen the rise, the progress, the decline, and the extinction of Presbyterianism in Maine.

In 1780, according to Williamson's History of Maine, there were in the State, then District of Maine, 31 settled ministers of the gospel: 28 Congregationalists, two Presbyterians, one or two Baptists, and in Kittery, a small Society of Friends.* Not many years after no Presbyterian church in the State remained.

* The Society in Kittery, here referred to, was in that part of Kittery, now

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The religious influence of the early Presbyterian emigration from the North of Ireland, and from Scotland, may be distinctly traced yet. Some of these emigrants were eminently pious. Some of them had suffered from Roman Catholic invaders, when James II. with the aid of France, endeavored to regain the kingdom he had lost; and some of them probably had been in the celebrated siege of Londonderry, when the protestants held out with such extraordinary patience, until they were happily relieved. The "Rev. Matthew Clark, second minister of Londonderry, N. H., was a native of Ireland, who had in early life been an officer in the army, and distinguished himself in the defence of the city of Londonderry, when besieged by the army of James II., A. D., 1688–9. He afterwards relinquished a military life for the clerical profession. He possessed a strong mind, marked by a considerable degree of eccentricity. He died January 25th, 1735, and was borne to the grave, at his particular request, by his former companions in arms, of whom there were a considerable number among the early settlers of this town; several of whom had been made free from taxes throughout the British dominions by King William, for their bravery in that memorable siege."*

It is not strange, that the descendants of such men felt a strong attachment to the Presbyterian faith, for which their fathers had hazarded their lives.

The places in Maine, which have been mentioned as the scenes of the labors of Presbyterian preachers have now firm and flourishing Congregational churches. The Presbyterians were zealous for their faith, not in opposition to Congregationalism, but in opposition to prelacy, and Romanism, and anti-evangelical principles of every kind. Lincoln County, where the labors of the early Presbyterian ministers were chiefly expended, is the only County in the State now, except Cumberland, which contributes to the Maine Missionary Society, more than it receives in aid to its churches. The early efforts of both Congregational and Presbyterian churches in Maine, were greatly embarrassed. The state of religion was low; the management of religious affairs was in worldly corporations—parishes or towns; the nature of experimental religion was by many little understood, and personal piety was not duly required in candidates for the ministry. Yet the preaching was ortho-

called Elliot, and was near Berwick, and is now merged in the Friends' Society in South Berwick. There were however in 1780, two other Friends' Meetings in Maine, viz: one in Falmouth, and one in Durham, or one Society, meeting alternately in the two places.

* Hayward's New England Gazetteer.

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dox; and religion made some advance. But the forms of society were to undergo a great change. Knowledge was becoming more general, the condition of the people was growing more equal, and civil liberty was making progress. The influence of the general state of society reached religion and the house of God. The Elders' pews were cut down ; then the deacons' seats were removed; and then, in country parishes, the galleries were taken away. The people all wished to be on a level. This did not favor Presbyterianism, nor even Congregationalism. For when all got on one floor, they wished to be more equal still; and they who thought themselves below the general and respectable level, gathered into another house, where they might be equal ; and then as the level of this assembly was raised, there came a similar secession again.

But some general view may now be given of Presbyterianism in New England; for it had, for some time, close connections with Maine.

"The first Presbytery in New England, was constituted in Londonderry, April 16th, 1745, by Rev. John Moorhead of Boston, Rev. David McGregore of Londonderry, and Rev. Robert Abercrombie of Pelham, with James McKean, Alexander Conky, and James Heughs, elders. It was called the "Boston Presbytery." In three years, they were joined by Rev. Jonathan Parsons of Newburyport, and after that by one or two others, and so continued for nearly ten years. There were a considerable number of Presbyterian churches lying on both sides of the Merrimack in Massachusetts and New Hampshire, and a few in Maine." These churches along the Merrimack, and in Londonderry and vicinity, were probably formed in consequence of the removal of the Scotch-Irish emigrants from Portland, and the Kennebec, to the Merrimack, about 1718.

"The Presbyterian records appear to have been regularly kept until the close of the year 1754. A chasm then appears, and nothing is recorded in the original book until October 24th, 1770. The Presbytery at this time consisted of twelve congregations under the following ministers viz. John Moorhead, Boston, Ms., David McGregore, Londonderry, Jonathan Parsons, Newburyport, Ms., Daniel Mitchel, Pembroke, N. H., John Huston, Bedford, N. H., Moses Baldwin, Kingston, N. H., Richard Graham, Pelham, N. H., Samuel Perley, Seabrook, N. H., Thomas Pierce, Scarborough, Me., John Morrison, Peterborough, N. H., Simon Williams, Windham, N. H., and John Strickland, Oakham, Ms. The Presbytery appears now to have been revived, and measures were taken for dividing it into three, and forming a Synod. After more than four years, during which time some others were added to the number, at a meeting

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held at Seabrook, May 31st, 1775, a division was amicably agreed on, as follows: that Messrs. Jonathan Parsons of Newburyport, Nathaniel Whitaker, D. D., of Salem, Samuel Perley of Seabrook, Alexander Mc Lean of Bristol, Me., and the Congregation at Boston, then vacant by the death of Mr. Moorhead, together with Rev. Benjamin Balch, and the vacancies within their bounds, be "the eastern Presbytery," called "the Presbytery of Salem." That Messrs David McGregore of Londonderry, Daniel Mitchel of Pembroke, Simon Williams of Windham, and John Strickland of Oakham, with the Congregation at Peterborough, and the other vacancies within their bounds, be "the middle Presbytery," called "the Presbytery of Londonderry." That Messrs. John Huston and Moses Baldwin with their Congregations at Bedford and Kingston, the vacant congregations of Blandford, Pelham, and Colerain, with Aaron Hutchinson, Nathan Merrill, George Gilmore, and Joseph Patrick, candidates, be the "Western Presbytery," called "the Presbytery of Palmer." Rev. Mr. Perley was appointed Moderator of the Salem Presbytery, Rev. Mr. McGregore of that of Londonderry, and Rev. Mr. Huston of that of Palmer. The three Presbyteries, being thus organized, were then formed into one body called "the Synod of New England," and held their first meeting at Londonderry, September 4th, 1776."

The Synod continued to hold regular meetings annually, usually at Londonderry, for five years. At length in September, 1782, some difficulties having arisen, and their number being considerably reduced, the Synod agreed to dissolve, and form themselves into one Presbytery, by the name of the Presbytery of Salem. For two succeeding years, this Presbytery held meetings regularly in various parts of Massachusetts proper. The principal active members were Dr. Whitaker, Mr. Perley, Mr. Strickland, Mr. Merrill, and Mr. Urquhart, who were all at that time dismissed; and, except Mr. Merrill, had all been preaching as candidates in the then District of Maine. The last meeting of this Presbytery ever held in Massachusetts, was held at Groton, in June, 1784, at the house of Capt. Shiple, from which they adjourned to meet at Gray, in Maine. Four members attended this meeting, viz., Dr. Whitaker, Mr. Perley, Mr. Strickland, and Mr. Urquhart. None of the former members ever attended again, and although the Presbytery retained its original name, all the subsequent meetings were held in Maine.

The meeting at Gray, was attended on the 8th of September, 1784. On that day, Mr. Perley was installed pastor of the church in Gray. Having attended to some other business, the Presbytery adjourned to meet in Canaan on the 15th of the same month, when they installed Dr. Whitaker. From Canaan, the Presbytery proceeded to Sylvester, now

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Turner, and on the 20th of September, they installed Mr. Strickland, pastor there. The former members of this body, who lived in Massachusetts and New Hampshire, and some of the vacant congregations, occasionally withdrew their connections from the Presbytery, and no new members were added. In September, 1785, the Presbytery met at Topsham, and installed Rev. John Urquhart, as minister for the plantation at Union River, now Ellsworth. "For six years, the Presbytery held regular meetings, viz. twice at Turner, once at Winthrop, and three times at Gray. A meeting was appointed to be held at Canaan, but no record appears. The meeting at Winthrop, was held in October, 1789. It was probably a matter of convenience, as the church in that town, was never Presbyterian, and was at that time, destitute of a minister.

The last meeting of the Salem Presbytery was held at Gray, September 14th, 1791. Dr. Whitaker, Mr. Perley, and Mr. Strickland attended, but no elders from their churches." The ministers of this Ecclesiastical body were soon dismissed. Mr. Perley remained in Gray, and did not enter the ministry again. Dr. Whitaker and Mr. Urquhart left the State; and Mr. Strickland settled in East Andover, now Andover, in Oxford County, as a Congregationalist; while the churches with which they were connected either dwindled away and sunk into non-existence, or assumed the Congregational form under the next minister. And in 1821, there was not a Presbyterian church in the State.

SIR MATTHEW HALE'S RESOLUTIONS.

Morning. 1. To lift up the heart to God, in thankfulness, for renewing my life. 2. To renew my covenant with God in Christ, by renewed acts of faith receiving Christ, and rejoicing in the height of that relation, and by resolution of being one of his people, doing him allegiance. 3. Adoration and prayer. 4. Setting a watch over my own infirmities and passions, over the snares laid in our way. *Day Employment.* There must be an employment of two kinds. 1. Our ordinary calling: to serve God in it. It is a service to Christ, though ever so mean. Here faithfulness, diligence, cheerfulness. Not to overlay myself with more business than I can bear. 2. Our spiritual employments: mingle somewhat of God's immediate service in this day. *Refreshments.* 1. Meat and drink: moderation seasoned with somewhat of God. 2. Recreations: 1. Not our business. 2. Suitable. No games if given to covetousness or passion. *If alone.* 1. Beware of wandering, vain, and lustful thoughts; fly from thyself rather than entertain these. 2. Let thy solitary thoughts be profitable; view the evidences of thy salvation; the state of thy soul; the coming of Christ; thy own mortality; it will make thee humble and watchful. *Company.* Do good to them. Use God's name reverently. Beware of leaving an ill impression by ill example. Receive good from them if more knowing. *Evening.* Cast up the accounts of the day. If aught be amiss beg pardon. Gather resolution of more vigilance. If well, bless the mercy and grace of God that hath supported thee.

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SKETCHES OF ALUMNI OF DARTMOUTH COLLEGE.

Samuel Bell, LL. D., was born at Londonderry, N. H., on the 9th of February, 1770. The most remote of his ancestors of whom any account is preserved in the family, was an inhabitant of the western coast of Scotland, who with a considerable company of his friends, (Scotch Presbyterians,) emigrated, in 1612, to the opposite shores of Ireland, and settled in the vicinity of the city of Londonderry. The little colony were mostly cultivators of the soil. John Bell, the grandfather of Gov. Bell, was born in Ireland, in 1678; and in 1722, attracted by the flattering accounts received from the American colonies, he emigrated with his family, then consisting of one son and four daughters, to the Province of New Hampshire, and settled in the town of Londonderry. A number of families from the same neighborhood in Ireland, had preceded him, and commenced a settlement at Londonderry as early as 1719. Mr. Bell brought with him property sufficient to purchase three hundred acres of land, and to erect such buildings and make such improvements as placed the family in comfortable circumstances. He died in 1742. John Bell, his son, and the father of Governor Bell, was born at Londonderry, in 1730, received such advantages of education as the common schools afforded, inherited the homestead farm of his father, and pursued the business of a farmer through life. In 1758, he married Mary Ann Gilmore, daughter of James Gilmore, one of the original settlers of Londonderry, by whom he had twelve children, nine of whom, both parents survived. In the Revolutionary contest, Mr. Bell took an active part in favor of freedom, and was a member of the Provincial Legislature from the commencement to the close of the Revolution. After the peace of 1783, he was during several years a member of the House of Representatives, and subsequently a member of the Senate. He was a man of sound, discriminating and intelligent mind, of unaffected piety and the highest integrity. Few men in his sphere of life, have received so generally the confidence of the society to which he belonged, or retained it so long. He died in December, 1825, at the age of 95. His wife died in 1822, at the age of 86 years.

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Samuel Bell, the particular subject of this sketch, until the age of eighteen, remained employed upon his father's farm, attending the common schools during the winter season. Having a strong desire to acquire a collegiate education, his father at length yielded to his entreaties, and in April, 1788, he commenced the study of Latin, with John Ewins, a graduate of Harvard College, who at that time taught school in Londonderry. He subsequently attended the academy in New Ipswich, under the supervision of the Hon. John Hubbard, afterwards professor in Dartmouth College. From October, 1790, to April, 1791, he taught school in his native village; and, in May following, entered the sophomore class of Dartmouth College. He graduated in 1793; studied law with the Hon. Samuel Dana, of Amherst, and was admitted to practice at the Hillsborough bar in September, 1796. He immediately rose to distinction in his profession.

His public career, as a legislator, commenced in 1804, when he was elected a member of the House of Representatives. He was re-elected in the two following years, during both of which he filled the office of Speaker of the House. In 1807, he was appointed Attorney-General of the State; but the salary attached to the office at that period being entirely inadequate, Mr. Bell declined accepting the appointment, preferring his professional pursuits. In 1807, and the year following, he was elected a member of the Senate, during both of which years, he presided in that body. In 1809, Mr. Bell was elected one of the five members constituting the Executive Council of the State. In all these various offices, he was distinguished for his dignified character, sound constitutional views, and zealous devotion to the public welfare.

During the succeeding year, having been seized with a severe affection of the lungs, accompanied by the common symptoms of consumption, Mr. Bell was advised by his physicians to relinquish his profession, and resort to travelling for the benefit of his health. He adopted that course, and spent portions of several succeeding years in distant journeyings, principally on horseback, by which he gradually regained his former health.

On the re-organization of the State Judiciary, in 1816, Mr. Bell was appointed associate justice of the Superior Court; an office for which he possessed eminent qualifications, and

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the duties of which he discharged with great ability. He remained upon the bench until May, 1819, when he resigned the station, having been called to the chief magistracy of the State. During four years, from June, 1819, to June, 1823, Governor Bell discharged the duties of that office with universal satisfaction to the people. Indeed, such was the confidence in his patriotism and character, that there was scarcely a show of an opposing party during his administration, except on his first election, when, out of 24,265 votes, he received 13,751. In 1822, the whole number of votes cast was 23,980, of which Gov. Bell received 22,934, showing the smallest minority ever thrown against any candidate, under the Constitution, except in 1795, when John Taylor Gilman received 9,340 out of 9,440, all the votes given. In June, 1822, having declined a re-nomination for the office of governor, Mr. Bell was elected to the Senate of the United States; an office to which he was again chosen in 1828. With the expiration of this latter term of office, in 1835, Governor Bell retired from public life, to a farm in Chester, which he had purchased in 1813, and continued to improve, when not engaged in the public service. Here he passes the evening of life, in the bosom of his family, between his books and the cultivation of his farm.

Governor Bell has been twice married. His first wife was Mehitable Bowen Dana, daughter of Judge Dana, to whom he was married in November, 1797. She died in August, 1810, leaving six children, four sons and two daughters. His eldest son, *Samuel Dana*, was born 9th of Oct, 1798; graduated at Harvard College in 1816; studied law with the late Attorney-General Sullivan at Exeter; was admitted to the bar in 1820; settled in Chester, where he became a member of the Legislature; was during five years solicitor of Rockingham County; was one of the commissioners to revise the Statutes of this State in 1841 and 1842; and is now in the practice of his profession, at Manchester. In 1826, he married Mary H. Healy, the only daughter of the late Hon. Newell Healy of Kensington. *John*, born 5th of November, 1800, was graduated at Union College, Schenectady, N. Y. in 1818; studied medicine with Dr. George C. Shattuck of Boston, and subsequently one year with the celebrated Laennec, at Paris. He attended the medical Lectures at Harvard and Bowdoin Colleges, and took the degree of M. D. at

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the latter in 1823, and commenced the practice of medicine in the city of New York, in 1823, with flattering prospects of success. He remained two years in the city, during which he became one of the editors of the Medical and Physical Journal. He was appointed Professor of Anatomy and Physiology in the University of Vermont; but being about this time afflicted with a severe hæmorrhage of the lungs, he removed to Natchez, Mississippi, in 1825, and subsequently to Louisiana, where he died unmarried, 27th November, 1830, at the age of 30. *Mary Ann* was born 26th of Oct. 1802; was married to John Nesmith, Esq., now of Lowell, in 1825, and died in 1830. The youngest daughter of Gov. B. died in infancy. *James*, born 13th of November, 1804, graduated at Bowdoin College in 1822; studied law at the Law School of Judge Gould of Litchfield, Ct., afterwards with his brother, Samuel D., at Chester, was admitted to the bar in 1825, and is now in the practice of his profession at Exeter. He married Judith, daughter of the late Hon. Nathaniel Upham of Rochester. *Luther V.*, born 20th of December, 1806; was graduated at Bowdoin College in 1823; studied medicine with his brother John; attended medical Lectures at Dartmouth College, where he received his degree of Doctor of Medicine in 1825; settled at Derry, where he continued in practice until January, 1837, when, having been appointed Physician and Superintendent of the M'Lean Asylum for the insane, at Charlestown, Ms., he entered upon the discharge of his duties, where he still remains. His wife Frances C. is the daughter of James Pinkerton, Esq., of Londonderry.

In July, 1828, Governor Bell married his present wife, Lucy Smith, daughter of the late Jonathan Smith, Esq., of Amherst, and a niece of his former wife, by whom he has four sons,—*George*, born June 1829, *John*, born July, 1831, *Charles*, born August, 1833, and *Louis*, born March, 1837. The three eldest are now members of Gilmanton Academy.

Governor Bell was elected a Trustee of Dartmouth College in 1808, and was honored with the degree of Doctor of Laws from the Trustees of Bowdoin College in 1821. He is also an Honorary Member of the Northern Academy of Arts and Sciences.—*See American Quarterly Register Vol. XIV. p.* 15.

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John Vose, M. A., was the son of Samuel Vose of Bedford, and was born July 10th, 1766. His grand father, whose name was Robert, lived in Milton, Ms., where also *his* father lived, whose name was Henry. The father of Henry was Thomas of Milton, *whose* father's name was Robert. This Robert with his wife Jane,* from whom have descended all who bear the name of Vose in this country, came from Lancashire, England, about the year 1633, with a company who settled in Dorchester, Ms. In 1640, he purchased a farm in that part of Dorchester, which is now Milton. This is according to the account given in the year 1816, by Lieut. Governor Robbins of Milton. The late Rev. Dr. Harris of Dorchester, says, that "the Voses came originally from Germany, the name being then spelt Voose, afterwards Voseius, from which comes the present name Vose."

Mr. Vose, the subject of this notice, fitted for College at Atkinson Academy, and graduated at Dartmouth College in the year 1795, one of the best scholars in his class, though it contained such men as Heman Allen, Abijah Bigelow, Luther Jewett, John Noyes, members of Congress, Judah Dana, senator in Congress, Judge Nicholas Emery, and the Rev. Drs. Samuel Worcester and Thomas Snell. His commencement exercise was a "Philosophic Oration on Thunder Storms." He excelled in Mathematics and Philosophy. After graduating, he immediately became Preceptor of the Academy at Atkinson. He had charge for 21 years of that Institution, which is one of the oldest, and has been one of the most respectable in the State. In 1820, he removed to Pembroke, and became the Principal of the Academy in that place, and continued in the employment of teaching eleven years. He returned to Atkinson in 1831, where he remained until his decease, which occurred after gradual decline, April 3rd, 1840, in the 74th year of his age. It is believed that this veteran teacher instructed longer in an Academy, than any other man in this State, except Dr. Abbot of Exeter.

* Robert Vose and Jane his wife were the parents of Henry, Edward, *Thomas*, Elizabeth and Martha. The children of Thomas were *Henry*, Thomas, Elizabeth and Jane. The children of Henry second, were *Robert*, Joshua, Thomas, Wait-Still, Mary, Elizabeth, Martha, Abigail, Hepzibah and Beulah. The children of Robert second, were Othniel, Robert, William, *Samuel*, William, James, Thomas, Joshua, Benjamin, Wait-Still, Elizabeth and Abigail. And the children of Samuel were Thomas, Samuel, Robert, Francis, *John*, Roger, Phebe and Mercy.

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Mr. Vose was appointed justice of the peace in 1801, and justice of the peace and of the quorum in 1815, and continued in office till his death. He was Senator in the General Court from the third senatorial district in 1816, and Representative from the town of Pembroke in the Legislature in 1828. He was also for many years a Deacon of the church in Atkinson,and at his decease, President of the Board of Trustees of the Academy in that place. He was President of Merrimack County Temperance Society from its formation, until he left the county, in 1831 ; for many years, a Vice President of the " American Sunday School Union ;" and at the time of his death, Superintendent of the Sabbath School in Atkinson. All these trusts, he fulfilled with great propriety, faithfulness and acceptance.

Mr. Vose published in 1805, an oration, delivered before the Phi Beta Kappa Society, established at Dartmouth College, an oration on the 4th of July, 1809, an address before the Rockingham Agricultural Society at Londonderry, (now Derry,) in 1813. He published in 1827, " A System of Astronomy," containing 252 pages of octavo size, and also in 1832, " A Compendium of Astronomy, for Common Schools," of duodecimo form. These are not mere compilations, as many in the present day are, but original and valuable works. He also, for a few months, edited a news-paper, published in Concord.

Mr. Vose married in the year 1800, Lydia Webster, daughter of Capt. Stephen Webster of Haverhill, Ms., who commanded a company in the Revolutionary war, and sister to the late Hon. Stephen Peabody Webster of Haverhill, N. H. They had eight children, all of them daughters. Two died in early life. The eldest, named Elizabeth, married Francis Vose, Esq.. a graduate of Dartmouth College, for many years an Instructor, and now resident in Pembroke ; Maria married Mr. Ezekiel Little of Atkinson; Sarah married Mr. Nathaniel Grover, a graduate of Dartmouth College, a teacher of youth, now resident at Rochester, N. Y.; Martha married Rev. Norman Hazen, settled in the ministry in Vermont. The other two, Abigail and Priscilla, reside with their mother, who still survives.

As a man and a Christian, Mr. Vose was consistent. He was devout, modest, and exemplary, kind and affectionate as a husband and a father. To his pupils he used to say,"Never let down

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your dignity." In family government, his motto was, "Sweet in the manner, but determined in the thing."

At his funeral, a very appropriate discourse was delivered by the Rev. John Kelly of Hampstead, from Acts viii: 2. *And devout men carried Stephen to his burial, and made great lamentation over him.*

Mills Olcott, M. A., was born in Norwich, in the State of Vermont, on the 21st day of May, A. D. 1774. His father was the Hon. Peter Olcott, who removed from Bolton, in the State of Connecticut, to Vermont in 1773, was a Brigadier General of the Militia in that State, for many years a member of the Council, and Lieutenant Governor. He was also a member of the Board of Trustees of Dartmouth College. His mother was Sarah Mills of Wintonbury, Ct., whose father was a lawyer.

Mr. Olcott prepared for College at an Academy in Norwich, Vt., under the instruction of Mr. Ashur Hatch, and entered Dartmouth College in 1786. He graduated there in 1790, being only sixteen years of age. At seventeen, he was appointed Deputy Marshal by the Hon. Lewis R. Morris, then Marshal of the State of Vermont, and took the first census in 1791, from Fairlee to Canada line, on Connecticut river, and west as far as Montpelier, and on the west line of the then county of Orange to Canada. He continued in various employments for his father till the year 1794, when he entered the office of the Hon. Stephen Jacob of Windsor, Vt., and completed his studies in the law with the Hon. Benjamin West of Charlestown, N. H. He was admitted to the bar in 1798, and opened an office in Hanover, N. H. in May, 1800.

Mr. Olcott held the office of justice of the peace, of the quorum and of the quorum throughout the State. He was appointed Secretary and Treasurer of Dartmouth College in 1816, and in 1821, a Trustee, which office he held till his death. He repeatedly represented the town in the Legislature, and in the year 1809, was appointed Aid-de-Camp, with the rank of Colonel to his Excellency Jeremiah Smith, then Governor of the State. He was also a member of the Hartford Convention, so called, in connection with the Hon. Benjamin West of Charlestown, as delegates from this State. For more than twenty years, he was a Director of the Grafton Bank, and was also its President. Being of a commanding appearance, and understanding

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the proprieties of large public meetings, he was often called to preside on such occasions, as the 4th of July, President Monroe's visit to Dartmouth College, and a public Dinner given at Hanover to Governor Clinton on his *reconnoisance* of Connecticut river for a water communication with the sea-board.

In November, 1800, Mr. Olcott married Sarah Porter, daughter of Col. Asa Porter of Haverhill, N. H., sister of Mrs. Judge Farrand of Vermont, and Mrs. Thomas W. Thompson of Concord, N. H. They had nine children, eight of them are now living, viz., Catharine, married to Hon. Joseph Bell of Boston; Helen, married to Hon. Rufus Choate of Boston also; Charles Henry, a physician now at Hanover; Jane, married to the late William T. Heydock, Esq., of Lowell, Ms.; Edward Rufus, a practitioner of law, and married to Charlotte A. Burns of Gilmanton, and now living in New Orleans; William, educated to the law, married to Harriet A. Hinsdale, now living in Rochester, N. Y.; Sarah, married to William H. Duncan, Esq., of Hanover, and Mary, married to Charles E. Thompson, Esq., of Haverhill. The sons and sons-in-law, have all received degrees at Dartmouth College.

Having experienced religion as he hoped, Mr. Olcott united with the church in 1820. He was President of the Grafton County Bible Society, a Corporate Member of the American Board of Commissioners for Foreign Missions, and an Honorary member of the Northern Academy of Arts of Sciences.

July 11th, 1845, after a long and distressing illness, Mr. Olcott departed this life, aged 71. He was a man of modesty, judgment, integrity, benevolence, urbanity, and great moral worth.

BIOGRAPHICAL NOTICES OF PHYSICIANS IN SANBORNTON.

For the following account of medical Gentlemen, we are indebted to James B. Abbott, M. D.

Dr. Hugh March, son of Joshua March, was born at Newbury, Ms. He commenced the practice of medicine at Sanbornton, in 1777, being the first physician that settled in the town. He continued to practice there with success, highly esteemed and

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beloved by all who knew him, until 1781, when he was obliged to quit the practice on account of ill health, and returned to Newbury ; and died, probably, in 1782. He was well educated and skilful in practice. He never married.

Dr. Benaiah Sanborn was born at North Hampton, June 5th, 1757, and was son of Daniel Sanborn, Esq., and a descendant of the sixth generation from John Sanborn, who emigrated from Derbyshire, England, and settled at Hampton, in 1636. Esquire Sanborn moved with his family to Sanbornton, in February, 1766, and was among the early settlers of the town. Benaiah gave his attention to medicine, and read with Dr. Moore of Bolton, Ms., commenced practice at Sanbornton in 1779, and continued in the active duties of his profession for upwards of half a century.

He married Huldah Smith of North Hampton, by whom he had 12 children, only four of whom survive. Col. Daniel Sanborn, the only surviving son, still inhabits the paternal mansion at Sanbornton Square, whose children are protected by the same roof, which sheltered their great-grand-father, Daniel Sanborn, Esq.

In 1833, Dr. Sanborn visited his last patient ; and in August, 1841, he departed this life. His widow still survives at the advanced age of 84, hale and active, and in possession of her mental faculties in an uncommon degree.

Dr. —— Chickering came to Sanbornton, about the year 1782, and practised in town one or two years. He then removed to Berwick, Me. He is said to have been a man of good abilities.

Dr. Daniel Jacobs. [See Notices of Physicians in Gilmanton, No. 1, p. 67.]

Dr. Samuel Gerrish, son of Dea. Enoch Gerrish, was born at Boscawen, July, 1773. He was of a slender constitution, and therefore designated by his parents for a learned profession. He pursued his studies preparatory to entering College under the superintendence of Rev. Samuel Wood, D. D., of Boscawen, entered Dartmouth College, and graduated in 1793, at the age of twenty years. He commenced the study of medicine with Dr. Lerned of Hopkinton, with whom he continued two years. He then went to Salem, Ms., and became a student of the celebrated Dr. Holyoke, and attended Medical Lectures at Cambridge.

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He commenced the practice of his profession in Sanbornton in 1797 or '98, and continued in the business, until prevented by the sickness, which terminated in his death. He died at Sanbornton, in October, 1809, aged 36, of a pulmonary disorder. In his death, not only his friends, but the community at large, and the cause of humanity and of Science experienced a loss. He was not a professor of religion, but a firm supporter of religious order and institutions, and a constant attendant upon religious worship, when not prevented by professional business. He was mild and obliging, honest and upright in all his dealings. and universally beloved. He never entered into the marriage state.

Dr. —— Colby came to Sanbornton, probably about 1800, and continued in town a year or two. From Sanbornton, he went to Salisbury, and established a hospital for the treatment of the small pox, in the northwest part of Boscawen. His history after this, and prior to his coming to Sanbornton, is not known.

Dr. Alexander T. Clark was born in Londonderry, in 1769, and was son of John Clark, who emigrated from Londonderry in Ireland. He studied medicine with Dr. Ebenezer Lerned of Hopkinton, and commenced practice in Adolphuston, Upper Canada. He continued there two or three years, and removed to Sanbornton, in 1801. He remained there a year, and removed to Northfield, where he pursued the business of his profession until his death, which occurred in 1821.

He married Sarah Stinson of Dunbarton, by whom he had six children, only two of whom are living, Archibald S. and Nancy. He was elected a Fellow of the N. H. Medical Society in 1816.

Dr. Ephraim Crockett, son of John Crockett, and brother of Rev. John Crockett of Sanbornton, was born at Stratham, May 16th, 1774. He received his academical education at Gilmanton Academy, and commenced the study of medicine with Dr. Benjamin Kelly of Gilmanton, about the year 1800. He completed his studies with Dr. Samuel Morril, then of Epsom, but now of Concord, and commenced the practice of medicine at Sanbornton in 1802 or '3. In May, 1806, he married Betsey Dexter of Malden, Ms., by whom he had six children, three sons and three daughters. After practising medicine six or seven years, he exchanged the profession for that of the ministry. In 1816, he removed to Grafton, and was ordained over the Baptist church in that place. He afterwards removed to Danbury,

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where he died, June 10th, 1842. He was a member of the Legislature two years.

Dr. Thomas Webster was born at Haverhill, Ms., August, 1767. Read medicine with Dr. Brickett of Haverhill, Ms., and commenced practice in that place about 1790. In 1793, he removed to Warner, and continued there until 1810, when he removed to Sanbornton, and was engaged in his profession in this place until his death, which took place May 8th, 1813. He is said to have been a man of strong mind, retentive memory, and a very skillful practitioner. He was remarkably successful in the treatment of the spotted fever, which prevailed in this region, at the time he resided in Sanbornton, having never lost a patient with that disorder. But although successful with others, he was unable to avert the stroke of death from himself. He was seized with the spotted fever while visiting a patient with that disease, and died in 40 hours from the first attack. He was the father of eight children.

Dr. Joseph M. Harper, a native of Limerick, Me., and son of Samuel Harper, studied medicine with Dr. Kittredge of Canterbury, and commenced practice in Sanbornton in 1810. He resided in the town but a short time, and removed to Canterbury, where he now resides. A further account may be expected of him, when Notices of the Physicians of Canterbury shall be given.

Dr. Peter Bartlett, a practitioner in Salisbury, came to Sanbornton, but after a short stay returned to Salisbury. The year he was at Sanbornton, is not remembered. He afterwards removed to the West.

Dr. Symmes Sawyer established himself in Sanbornton, March, 1813, remained there two or three years, and removed to Peeling, now Woodstock.

Dr. John Carr, a native of Weare, was born October 22nd, 1785, and is the son of Jacob Carr of Weare, and a descendant of the fourth generation from John Carr, who emigrated from England and settled in Salisbury, Ms. He commenced the study of medicine March 10th, 1808, with Hon. David L. Morril of Goffstown, completed his studies with Dr. Samuel Morril of Epsom, and commenced practice at Weare, in December, 1811. In May, 1813, he removed from Weare to Sanbornton, where he still continues engaged in the business of his profession.

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In 1815, he married Priscilla R. Babb of Epsom, by whom he had six children, four sons and two daughters. In 1817, he was elected a Fellow of the N. H. Medical Society. In September, 1841, his wife died. His present wife was Mary A. M'Coy of Goffstown, by whom he has one daughter.

Dr. —— Sweatt removed from Boscawen to Sanbornton, August, 1813. He continued in the place until the next year, when he went to Newbury. He was afterwards a Surgeon's mate on board a Man-of-War. His remaining history is not known to the writer.

Dr. Thomas P. Hill, son of Charles Hill, Esq., was born at Conway, N. H., in 1781. He commenced the study of medicine with Dr. William Chadbourne of Conway, and completed his studies with Dr. Perkins of Hanover, and received his medical degree at Dartmouth College in 1816. The same year he commenced the practice of medicine at Sanbornton, where he continued in the business about 28 years. In March, 1818, he was married to Sophia, daughter of Col. McMillan of Conway. In 1820, he was elected a member of the N. H. Medical Society. In October, 1834, his only child, a son 15 years of age, died, and in September, 1841, he was called to part with his wife by death. In September, 1842, he was married to Mrs. Phebe Marsh, daughter of Dr. Ammi R. Mitchell of North Yarmouth, Me. He removed from Sanbornton to Hanover, January, 1844, where he now resides.

Dr. Mark Harris of Methuen, engaged in the study of medicine with his brother of the same town. He commenced the practice of medicine at Meredith in 1806. He removed to Sanbornton in 1817 or '18, and established himself in the Northeast part of the town, near Meredith, and remained in town 12 or 15 years. He then changed his residence to Sandwich, where he now resides.

Dr. Obadiah E. Durgin, a native of Sanbornton, and son of Elijah Durgin, was born, September, 1794. He pursued his preparatory studies at Gilmanton Academy, and studied medicine with Dr. Thomas P. Hill of Sanbornton, and at Albany, N. Y. He commenced practice at Sanbornton Bridge, in 1820. In 1825, he removed to Portland, Me., where he still practises. In 1835, he was married to Eliza Converse of Durham, Me.

Dr. Daniel Mowe, son of Robert Mowe, was born at Pem-

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broke, in 1790. In 1815, he commenced the study of medicine with Dr. Silas Merrill of Andover, with whom he studied two years. He next read two years with Dr. Job Wilson of Salisbury, attended medical Lectures at Dartmouth College, and in 1819, received the degree of M. D. at that Institution. He commenced practice in New Durham, and removed to Sanbornton Bridge, in 1825, at which place he continued until 1831, when he removed to Lowell, Ms., where he now resides. In 1825, Dr. Mowe was elected a Fellow of the N. H. Medical Society. In 1826, he was married to Elizabeth H. Whitmore, daughter of Anthony Whitmore, Esq., of Salisbury, by whom he has one child.

Dr. Calvin McQueston succeeded Dr. Mowe at Sanbornton Bridge, where he practised a short time.

Dr. Nathaniel G. Ladd, son of Capt. James Ladd, and grand-son of Nathaniel Ladd of Epping, was born in Chelsea, Vt., July 13th, 1798, and is the fourth of eleven children. He commenced his medical studies with Dr. John Ladd of Lee. He afterwards read with Dr. Thomas Sargent at Chester. He attended medical Lectures at Dartmouth College, and graduated at that Institution in 1825. He commenced the practice of medicine at Morgan, Vt., where he remained nine years. In December, 1825, he married Abigail K. Mead of Derby, Vt., by whom he has had ten children, eight of whom are now living. In March, 1832, he removed to Meredith Village, where he remained until March, 1835, when he went to Sanbornton Bridge, where he is still actively engaged in his profession.

Dr. James B. Abbott, a native of Concord, was born June 24th, 1799, and is a son of Dea. Elias Abbott, and a descendant of the 7th generation from George Abbott, who emigrated from England, and settled at Andover, Ms. He studied medicine with Dr. Enos Hoyt of Northfield; attended medical Lectures at Dartmouth College in 1824 and 1825, and received the degree of M. D. at that Institution in 1826. In July, 1826, he entered into partnership in the practice of medicine with Dr. Harper of Canterbury, and continued this connexion one year. In August, 1827, he established himself at Loudon Mills, where he remained upwards of ten years. November 15th, of the same year, he was married to Nancy B. Rogers of Northfield, with whom he lived until September 11th, 1837, when she was

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removed by death. He was elected a Fellow of the N. H. Medical Society in 1832, and has held the offices of Secretary, Censor, and Corresponding Secretary of the Society. In April, 1838, he removed to Boscawen, and in October of the same year, was married to Elizabeth A. Rogers, by whom he has had two children, the eldest of whom died in infancy. Nov., 1842, he was called to mourn the loss of his second wife by death. He married Sarah Gerrish, daughter of Capt. Joseph Gerrish of Canterbury, in 1843, and December 19th, of that year, he removed to Sanbornton, where he still resides.

Dr. Charles C. Tibbetts, son of Capt. Bradbury Tibbetts, was born at Northfield, January 13th, 1814. He commenced the study of medicine in 1840, at the Tremont Medical School in Boston; and completed his studies with Dr. Enos Hoyt of Northfield. He received the degree of M. D. at Dartmouth College, in 1844, and commenced the practice of medicine at Campton, where he remained a few months, and in October, 1845, established himself at Sanbornton Bridge, where he is engaged in the business of his profession. He married Harriet K., daughter of Geo. L. Sibley, Esq., of Meredith, Feb. 14th, 1837, by whom he has one child.

Dr. Ephraim F. Wilson, son of Dr. Job Wilson of Franklin, was born at Salisbury, October 30th 1817. He commenced reading medicine in 1839, and pursued his studies with his father and brother, Dr. Thomas W. Wilson of Salisbury. He graduated at the Medical Institution at Castleton, Vt., in November, 1845, and in January, 1846, commenced practice at Union Bridge, East Sanbornton.

BIOGRAPHICAL NOTICES OF PHYSICIANS IN NELSON.

[For the facts in this Article, we are indebted to Oliver P. Newell, M. D.]

Dr. Nathaniel Breed was the son of Mr. John Breed, and was born at Lynn, Ms., July 25th, 1727. He was one of the first settlers, and the first physician in Nelson. He was a regularly educated physician for those days. He practised for a num-

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ber of years at Eastham, Ms., where he was married, January 10th, 1750, to Ann Knowles, daughter of Dea. Thomas Knowles, by whom he had a number of children, who settled in Nelson. Dr. Breed also practised a number of years in Sudbury, Ms. He came to Nelson, about 1769, several years before the town was incorporated, and while it was yet called Monadnock, No. 6. The town records say, that he was the oldest settler in Packersfield; that Abigail, a daughter of his, "was born in Packersfield, June 16th, 1769, and was the first person baptised in said town;" also that Deliverance, another daughter of his, "was married to Lieut. Abijah Brown, October 28th, 1772, being the first person married in said town."

Dr. Breed was Surgeon's Mate in the Revolutionary war. He was much employed in town business, as Selectman, Town Clerk, Representative, both before and after the town was incorporated in Feb. 1774. He was a pious man, and useful member of Society. He died, Nov. 5th, 1810, aged 82.

Dr. Samuel Skinner was born in Marshfield, Ms. He was at first, a cooper, but afterwards worked several years at the trade of a blacksmith. He then commenced the practice of medicine empirically. He removed to this town in the last part of the year 1778, being then about 40 years of age. After a number of years, by his ingenuity, tact, and perseverance in acquiring medical knowledge, he obtained the principal portion of the business in town. He died, January 16th, 1825, aged 86 years.

Dr. Silas Marshall was born and brought up in Hollis. He studied medicine a short time with an uncle of his in Hollis, and came to this town, in 1795 or '96, and gradually obtained considerable business as a physician. While he resided here, the business was divided between him and Dr. Skinner. He removed from this place to Templeton, Ms., in 1812.

Dr. Simon Goodell, the next physician, who came into Nelson, was born at Westminster, Vt. He attended two courses of Lectures at the Medical Institution of Dartmouth College, and commenced his first business as a physician in this place, at about the age of twenty-five years. He came here by invitation of some of the principal inhabitants in the fall or winter of 1812. Being a pious, active young man of good theoretical knowledge of medicine, respectable talents, and pleasing address, he soon obtained the principal part of the business in town, and

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considerable business in neighboring towns. He was married to Lydia Melville, daughter of Josiah Melville, Esq., of this town. In the spring of 1821, he left the practice of medicine, and soon after lost his wife by death, and moved to Western New York.

Dr. Calvin Hubbard was born in Springfield, Vt., May, 1795. He studied medicine two years, 1817 and '18, with Dr. Cobb of that place, during which time he attended two courses of medical Lectures at the Medical School of Dartmouth College. He then studied and rode two years with Dr. Amos Twitchell of Keene, and received the benefit of observing his extensive practice in medicine and surgery. By the invitation of Dr. Goodell, he came to this place, April 3rd, 1821. He continued here until the spring of 1837, when he removed to Springfield, his native place, where he now resides, engaged in the business of agriculture.

Dr. Nehemiah Rand purchased his situation as a practitioner for $200. He was born Feb. 18th, 1802, in Lyndeborough. In about a year after, his parents removed to Francestown, where they now reside. Dr. Rand studied medicine three years with Dr. Herrick of Lyndeborough, and one year with Dr. Daniel Adams of Mont Vernon, now of Keene. He attended three courses of Lectures at the Medical School, Hanover, and commenced practice in Hancock, September, 1828. He resided there between eight and nine years, and then came to this town, January 1st, 1837. Like his predecessors, Drs. Hubbard and Goodell, he has had a successful and profitable practice, and still resides in Nelson.

A *Dr. Mitchell* resided here a short time, when Dr. Goodell was the practicing physician, but little is known concerning him.

Dr. Oliver P. Newell, the son of the Rev. Gad and Mrs. Sophia Newell, was born December 7th, 1796, in Nelson; studied medicine with Dr. Simon Goodell, a year and a half, then went to New Haven, Ct., and studied with Dr. Eli Ives, Professor in the Medical School of Yale College, about a year and a half. During this time, he attended two courses of Lectures at Yale College, and at the Commencement in September, 1822, received the degree of M. D. Subsequently to this, he rode with Dr. Calvin Hubbard of Nelson, Dr. Amos Twitchell of Keene, and Dr. Stephen Batcheller of Royalston, Ms. He commenced

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business as a physician first at Hinsdale, in November, 1824, remained there but a short time, and then removed to Union, Broome County, N. Y., where he commenced business about Jan. 1st, 1825, and continued in the practice of medicine about five years. In the fall of 1830, he removed back to Hinsdale, where he remained till October, 1836, when he returned to his native place, where he has resided since, being engaged principally in agricultural pursuits, though occasionally he practices medicine.

The following is a brief account of the genealogy of Dr. Newell.

Mr. Thomas Newell, the first of the name, who came to this country from England, settled at Farmington, Ct. He died in Farmington, in 1689. Samuel Newell, son of Thomas, was born, 1660. Samuel Newell, Jr., was the son of the preceding, and moved to Southington, Ct. Isaac Newell, son of Samuel Newell, Jr., was born in Southington, 1712, and died in 1793, aged 81. The Rev. Gad Newell, son of the preceding, and father of Dr. Newell, was born Sept. 10th, 1763. He was settled in the ministry at Nelson, June 11th, 1774, where he still resides in advanced life, but in the enjoyment of comfortable health. Dr. Newell is of the *sixth* generation from Thomas Newell, who came from England. His maternal ancestor, Capt. Roger Clapp, the first of the Clapp family, who came to this country, was born in England, 1609, came to this country in 1630, and settled at Dorchester, Ms. He died 1690. He had six children, who lived to old age, whose names were Samuel, Elizabeth, Preserved, Hopestill, Wait and Desire. Mr. Preserved Clapp was born Nov. 23rd, 1643. He moved to Northampton, where he died Sept. 20th, 1720, aged 77. Capt. Roger Clapp, son of Preserved Clapp, was born 1686, and died at Northampton, 1762. Maj. Jonathan Clapp, son of the preceding, was born 1704, lived and died at Easthampton, 1781. Mr. Benjamin Clapp, third son of Maj. Jonathan Clapp, was born at Easthampton, Dec. 16th, 1738, and died Nov. 8th, 1815. Sophia Clapp, born, 1771, and second daughter of Mr. Benjamin Clapp, was Dr. Newell's mother. He is then of the *seventh* generation from Capt. Roger Clapp, who settled at Dorchester, and he is descended from an unbroken line of pious ancestors, both by father and mother, from the first who came into this country. No peo-

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ple on earth can trace themselves back to a more pious ancestry, than the people of New England. This is an honor and privilege far too little esteemed.

THOUGHTS ON MENTAL AND MORAL SCIENCE.

The Soul,—Its Nature.

There are three Theories respecting the Nature of the Soul.

1. That the soul is a *material* substance, intelligent, sensitive, voluntary, conscious, and capable of *moral* feelings and actions.

But, that the soul is *not* a *material* substance may be proved from the following considerations.

All knowledge, respecting the nature of any substance, must be derived from an examination of its properties. There is no evidence, that the soul has one property, which matter possesses, as solidity, extension, divisibility; or that matter has one property, which the soul possesses, as understanding, heart, will, and capability of *moral* feelings and actions. The properties of the soul, and the properties of matter are, therefore, distinct from each other, and unlike, in their nature. The soul, then, is not a *material* substance.

This argument may be presented more fully in the following manner: The soul and matter possess totally different essential properties. The substratum, in which these properties inhere and co-exist, may be considered as the cause of their difference. The *essential* properties may be regarded also as inseparable from the basis or *substratum*, in which they inhere—inseparable in such a sense, that the destruction of the properties would be the destruction of the basis or substratum. If matter should lose its properties of solidity, extension and divisibilty, it would no longer be matter; and if the soul should lose its properties of understanding, heart, will, and capability of *moral* feelings and actions, it would no longer be the soul. These properties are so absolutely dependent on their substratum, that they both necessarily exist, or cease to exist, together. The substratum, by its very constitution, is the necessary basis of its properties, and these are what they are, because the substratum is what it is. As the properties of matter and of the soul, are totally unlike, we infer that the substratum of each is totally unlike; for it is an axiom, Unlike effects proceed from unlike causes. Hence we infer, that the soul is *not* a *material* substance.

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The soul is a *thinking* substance or being. But let matter be modified into any form, and it will neither think nor perform any operation or function of the soul. Atoms as such do not think. Did they, there would be an innumerable multitude of thinking beings in such a compound of existence as man. Atoms, in an accumulated or organized form, do not think. They have no more capability of thinking, when in juxta-position or aggregated, than when separated and apart, let their elements, their chemical properties, their position, attenuation or motion be what they may. They are, and ever will be, absolutely incogitative. There is nothing in matter, which can enable it to think. In confirmation of these remarks, it may be observed, that no philosopher has ever made matter think, or perform one operation of the soul, or has ever approximated towards doing it. It may also be remarked, that thought cannot be superadded to matter, so as to become a property or an attribute of it, or to be inherent in it. If thought should be annexed to matter, so as to become an appendage to it, it would neither become a property, nor an attribute, of it. Surely, the soul is not a *material* substance.

II. Another theory respecting the soul, is, that it is a succession of thoughts or ideas and exercises.

The Cartesians define the soul to be "a thinking, incorporeal, inextended substance." In their discussions of this subject, they seem to make thinking the *essence* of the soul.—Modern philosophers, who adopt this theory, reason thus, We can conceive of ideas and exercises, because we are conscious of them, and are thus certain of their existence; but of a substance, whence they proceed, a cause by which they are effected, an agent who is the author of them, we can form no idea, because of these we are not conscious, and, consequently, can have no conception of them. Their conclusion, therefore, is that they do not exist.

The incorrectness of this position will appear, if we apply the same reasoning to God,—his existence, his perfections, his works of creation and providence, and his operations in regeneration and sanctification. The *modus existendi et operandi* of God is to us wholly unknown. We are not conscious of it, and, therefore, can have no conception of it. Consequently, God does not operate, and does not exist.

This view of the soul is contrary to the natural apprehension of mankind, and our own individual consciousness. Every person believes, and is conscious, that he exists, that he is something, and that he perceives, thinks, reasons, loves, hates, wills, and executes his will. He is as intuitively certain that he exists, and that he is an agent, performing certain actions, as he is of any proposition whatever, and that he is the same being to-day, that he was yesterday. But this could not be so,

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if the soul be merely a succession of ideas and exercises; for were it so, every idea and exercise would seem to constitute a distinct soul.

Man is the subject of properties or attributes. This, all will admit. But we cannot conceive of properties or attributes, as existing independently of some substance, essence, or substratum, in which they inhere. Who can conceive of a thought without a being to think, of a consciousness without a being to be conscious, of an exercise without a subject of that exercise? If this theory be true of man, why not of God? And is God a mere succession of ideas, or thoughts and exercises!

If this theory be true, man has no personal identity. A thought or an exercise is a mere event, which exists, and then ceases to exist. Every thought or exercise is a new, distinct, and different event. Consequently, if the soul be a mere succession of thoughts and exercises, the soul changes with every new thought and exercise, and becomes a new and different soul. It has, therefore, no continued existence, except during the time of each of its thoughts and exercises. Where, then, is its continued personal identity? Should it be said, that consciousness is identity, it may be replied, that consciousness is not identity itself, but only evidence of identity.

If the theory, now under consideration, be true, then there is nothing in the soul of man, which can be punished or rewarded. It is agreeable to common sense and the Bible, that the subject of guilt only, can and will be punished, and that the subject of virtue only, can and will be rewarded. But how can thoughts and exercises be subjects of virtue or vice? Virtue and vice, in the nature of things, cannot be imputable to mere thoughts and exercises, independent of the subject of them. Besides, as thoughts and exercises are momentary, they will have perished before judgment will have been passed, and sentence awarded. Consequently, upon this reasoning, all that is said in the Bible of trial, reward and punishment, is mere trifling.

This theory of the soul militates against the doctrine of motives. A motive is that which moves, inclines, or induces to action, and is addressed to a being capable of being influenced. The being to be influenced must exist at the time, in which the motive is presented, in order to produce an effect. How then can thoughts and exercises be influenced by motives before they exist, or afterwards as they instantly perish, and are not, in their nature, subject to modification? There is on this scheme, therefore, no possibility of their being affected by them. But God, who made the soul, and is acquainted with its nature and capabilities, presents motives to men, and according to the manner, in which they are affected by them, he justifies or condemns.

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The Scriptures represent man as an agent,—something, distinct from his perceptions, affections, volitions, and actions. He is always addressed as such, by his Creator and Redeemer, and by all the inspired writers.

From the above considerations, it follows, that the soul is not a succession of thoughts or ideas and exercises.

III. The other theory respecting the soul is, that it is a *spiritual* substance, intelligent, sensitive, voluntary, conscious, and capable of *moral* feelings and actions.

That this theory is the true one, may be argued from the fact, that one of the three theories is undoubtedly true; and, as the first two are not true, therefore the third must be true.

That the soul is not material, has been, it is believed, clearly proved in the discussion of the first theory. It possesses not a single property of matter, and, therefore, cannot be matter. Besides, let matter be modified into any form, or placed in any position, it will not possess a single property of the soul. All the wisdom and power of man have never been able to make matter think, or perform one operation of the soul. All beings may be considered as material or spiritual. We know of no other kind of being. If these beings should be connected, as they are in man, they do not become the same, by the conversion of the one into the other, or by the intermixture of the two natures. Each nature retains its distinct properties entire. The soul of man, then, is not matter, but spirit.—It has been shown, that we cannot conceive of thoughts and exercises, without a being to think, and to put forth exercises. There can be no action without an actor or agent. The being who thinks and acts, must exist previously to his thoughts and actions. This is according to the common apprehension of all mankind, our own consciousness, the language used by all nations and people without exception, and the representations of the Bible. The immediate followers of Des Cartes, and those philosophers of the present day, who embrace his views, would seem to deny, that man has a soul distinct from its operations, for they appear to make thinking the essence of the soul. Besides, the adoption of this theory would lead to the denial of personal identity, of the doctrines of rewards and punishments, of the influence of motives, of the consciousness of our existence, and of the teachings of the Scriptures on this subject. Hence we infer, that the soul of man is a spiritual substance or substratum, in which faculties, which are distinct from their operations or exercises, inhere.

That this last theory is true, we argue from the nature of the properties of the soul. The essential properties of a being best define its es-

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sence or inward constitution ; for they are inseparable from it, and are what they are, because the essence or substratum is what it is. The soul has properties, distinct and dissimilar, which define its essence or substratum, as do the properties of matter define its essence or substratum. We can have as clear an idea of the one as of the other, the essential properties of each being equally known, and the inward constitution or substratum of each being equally unknown. Indeed, our knowledge of spirit is by consciousness, which is infallible, but our knowledge of matter, is by the senses, which are not infallible. "Of all the truths we know," says Dugald Stewart, "the existence of mind is the most certain." The essential properties of the soul, then, being spiritual, we infer, that its basis, or substratum is spiritual.

That the third theory is true, we infer from the fact, that all nations, whether Jewish, Christian, or Pagan, have believed the soul of man to be a spiritual substance, distinct from the body. By this, it is not meant, that Pagan nations have formed a system, or science on this subject. They are too ignorant to do this. They may not be able to explain their own views precisely, but they believe, that, though the body is material, and, at death, moulders to dust ; yet the thinking being is different, a spiritual substance, and still lives in another world. There may be exceptions ; but these are too few to affect the general opinion, or faith. This universal belief is evidence, that the soul is spiritual, whether the belief arose at first from immediate revelation, which has been transmitted from generation to generation by tradition, or from reason, analogy, or any other source.

That this last theory is the true one, we argue from the Bible. The Scriptures represent the beings above man, God and angels, who are thinking existences, as spirits. And as God and angels, who are thinking beings, are spirits, so analogy leads us to conclude, that man, who is also a thinking being, is also a spirit.

The Scriptures expressly assert the doctrine, that the souls of men are spiritual. David, in addressing God, says, *Into thine hand I commit my spirit.* Just before crucifixion, the Savior, looking up to heaven, said, *Father, into thy hands I commend my spirit ; and having said thus, he gave up the ghost.* Stephen, in his dying prayer, said, *Lord Jesus, receive my spirit.* Solomon declares, *Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.* By the spirit, here, is undoubtedly intended the thinking, conscious being. And can David and Solomon, inspired prophets, Stephen, a man full of the Holy Ghost, and Christ himself, be deceived on this subject ? Certainly not.———Many passages of Scripture might be adduced, which strongly imply this doc-

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trine, but we will not enlarge. The Bible calls those, who have departed this life, spirits, as *spirits in prison, spirits of just men made perfect.*

Thus common sense, reason, and the Bible teach, that the soul of man, which thinks and remembers, conceives and reasons, loves and hates, fears and hopes, surveys the past and looks forward to the future, is a spiritual substance, intelligent, sensitive, voluntary, conscious, and capable of moral feelings and actions. We may add, it is invisible, not discernible by our corporeal vision; uncompounded, not made up of parts, but simple; immortal, possessing no principles of death, for where there is no composition, there can be no dissolution.—*See Priestley's Disq.; Locke's Ess.; Des Cartes' Princ.; Watts's Ess.; Upham's Ment. Philos.; Dwight's Theology; Doddridge's Lectures; Chambers' Univ. Dict.; S. Clarke's Being and Attributes of God; Flavel's Treatise on the Soul; Butler's Analogy.* *To be continued.*

HISTORY OF SCHOOL BOOKS IN NEW ENGLAND.

Though attention was paid to the education of children and youth in the early days of New England; yet the means of instruction, were limited. School-books were few in number and variety, and these were imperfectly prepared. For a considerable time after our forefathers came to this country, the New England Primer was, so far as is now known, the only elementary spelling and reading book in general use. One edition of it, published at Providence, R. I., in 1775, has in it the portrait of King George III., and another, published at Hartford, Ct., in 1777, has in it the portrait of Samuel Adams. These portraits were indicative of the political state of the country at the time. Children usually passed from the Lessons in the Primer to the Psalms of David and the New Testament. The Psalter used to be embellished with a cut of King David's harp. In the most advanced class in schools, the Bible was the reading book. The scholars were taught to spell from the lessons which they read. These, so far as we can learn, (and no little pains have been taken to ascertain,) were the only spelling and reading books used in Common Schools in New England, for nearly a century after its settlement.

One of the Legislative acts, passed by the Colonies respecting education, ordained, that all children and apprentices should be instructed so as to be "able to read the Scriptures, and other good and profitable

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books in the English tongue." Ability to read was all, that the law required. The great desire of our Puritan Fathers, was, that their posterity might be able to read the Bible, and understand it, for themselves. They were zealous for the maintenance of the Protestant principal of private judgment, in matters of religious faith.

A book of 144 pp., entitled, "The Youth's Instructor in the English tongue," was used as early as 1720. It is divided into three Parts. Part I. contains "Reading and Spelling Lessons." In its spelling Lessons, we noticed one word of fourteen syllables, divided as follows, viz. "Ho-no-ri-fi-ca-bi-li-tu-di-ni-ta-ti-bus-que." Part II. treats "Of Letters in general; with an Account of the Points, Stops, &c., by way of Question and Answer." Part III. contains "Rules in Arithmetic. with Forms of Bills, Bonds, Releases, &c." We have seen another work of similar character, having the same indications of antiquity. The title page is gone, and there is no running title. More than half of the book is appropriated to spelling and reading; the remainder to arithmetic, precedents of bills, receipts, &c., the Decalogue, forms of prayer, &c.

To be continued.

NEW ENGLAND HISTORIC-GENEALOGICAL SOCIETY.

This is the name of a Society, which was formed at Boston, and was incorporated by the General Court of Massachusetts, March, 1845. The design of the Society is expressed in the second Article of the Constitution, which is, "The object of the Society shall be to collect and preserve the Genealogy and History of early New England Families."

In the second Circular of the Society, it is said,

"The object of this Association has justly been regarded as one of great importance as well as curiosity, as well in a philosophical as physical and social point of view. The minds of men are naturally moved to know something of their progenitors—those from whom they have derived their being; and there seems to be an increasing interest in this subject; many are endeavoring to trace their genealogy back at least to the first settlers—the early pilgrims of this country. The Society proposes to cultivate this taste, and to give such a direction to these inquiries as will facilitate their labors, and render them of practical importance to individuals and to the public."

The third Article of the Constitution, is as follows: "The Society shall be composed of Resident, Corresponding and Honorary Members, who shall be elected by ballot, having been nominated by the Board of Directors."

We notice among the Resident Members, the names of Hon. Edward Everett, LL. D., President of Harvard College, and Hon. John G.

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Palfrey, LL. D.; among the Corresponding Members, Hon. William Plumer, Jr., of Epping, N. H., Hon. John Kelly of Exeter, N. H., Rev. Thomas Robbins, D. D., of Hartford, Ct., Hon. Charles K. Williams, LL. D., of Rutland, Vt., and Hon. William D. Williamson, the Historian of Maine; and among the Honorary Members, Hon. John Q. Adams, LL. D., Hon. George Bancroft, LL. D., Rev. William Jenks, D. D., and the late President Quincy of Harvard College.

"The Society will gratefully receive donations of the following descriptions.

1. Printed Books, containing Memoirs of individuals or families, Funeral Sermons, Epitaphs, Engraved Portraits, and every other printed document or work, which can, in any way, elucidate the lives and actions of the early inhabitants of New England, or their descendants.

2. Manuscript Documents, containing original copies or abstracts of wills, deeds, settlement and distribution of estates, letters, autographs, coats of arms, &c.

3. Original, or copies of Family Registers, or Bibles, containing records of births, marriages, and deaths.

4. Original Manuscripts, containing the Genealogy, Biography, or History of early New England settlers, or their descendants.

5. Newspapers, or parts of Newspapers, and other periodical works, containing marriages and deaths, or obituary, or biographical notices of any individuals.

The Society has issued a Prospectus of a Quarterly Periodical, for a "Genealogical and Antiquarian Register," comprehending among its contents such materials as the following, viz:

"1. Biographical Memoirs, Sketches and Notices of persons who came to North America, especially to New England, before Anno Domini 1700; showing from what places in Europe they came, their families there, and their descendants in this country;—

2. Full and minute Genealogical Memoirs and Tables, showing the lineage and descent of families, from the earliest dates to which they can be authentically traced, down to the present time, with their branches and connexions;—

3. Lists of names found in ancient documents, such, especially as were engaged in any honorable public service; also the documents themselves, when they may contain any important facts illustrative of the lives and actions of individuals;—

4. Descriptions of Costumes belonging to the earliest times to which the ancestry of families may be traced; also their dwellings, buildings and utensils of every description; to be accompanied, when practicable, with drawings;—

5. Ancient Inscriptions and Epitaphs, with descriptions of Cemeteries, Monuments, Tombs, Tablets, &c. Also, extracts from the Town and Parish Records of New England;—

6. Descriptions of Armorial Bearings, and of other Heraldic devices, occasionally emblazoned, with sufficient explanations of the principles and terms of Heraldry."

The officers of the Society, are Charles Ewer, Esq., President; Lemuel Shattuck, Esq., Vice President; Rev. Samuel H. Riddel, Recording Secretary; Samuel G. Drake, A. M., Corresponding Secretary; Mr. William Henry Montague, Treasurer; and Mr. Edmund B. Dearborn, Librarian.

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GILMANTON THEOLOGICAL SEMINARY.

The Anniversary of this Institution will take place on the third Thursday, (16th day,) of July. On the day preceding, the examination of the students in the various branches of learning, to which they have attended during the year, will commence at 9 o'clock. A. M., in the chapel of the Seminary, in the presence of the Examining Committee, Trustees, Visitors, and others who may be pleased to attend the exercises. The examination will close at 3 o'clock, P. M. At 3 1-2 orations may be expected before the Society of the Associated Alumni, in the Meeting-house, from the Rev. Corban Curtice of Sanbornton, the Rev. Rufus Childs of Gilmanton, and the Rev. Ephraim N. Hidden of Deerfield. In the evening of the same day, orations will be delivered by students of the Seminary, before the Rhetorical Society and the Society of Inquiry, united in an Anniversary, by Thomas N. Jones, on the Wane of Error; by William H. Marble, on Christian Zeal,—its Importance to a Minister of the Gospel; by Rev. John L. Seymour, on the Aborigines of North America,—their History and Destiny; by John G. Wilson, on the Extension of the Kingdom of Christ.

On Thursday, the public exercises of the students will commence at 9 o'clock, A. M., and be as follows:

1. Preaching,—its Characteristics in different Periods of the Church.
 By Edward Farrington Abbott, *Andover, Ms.*
2. Exegesis of Gen. vii. 11—16.
 By Jonathan Byron Cook, *Somersworth.*
3. Christ, an Example for his Ministers.
 By Daniel Goodhue, *Hancock.*
4. The Psalms of David,—their Poetry and Devotion.
 By Thomas Newton Jones, *Lowell, Ms.*
5. Inspiration of the Scriptures.
 By William Horace Marble, *Winchester.*
6. The Christian Ministry, the great Instrumentality in the Conversion of this World. By Rev. John Lathrop Seymour, *Turkey River, Iowa.*
7. Christian Union.
 By William Chalmers Whitcomb, *Marlborough.*
8. Revivals of Religion,—their Nature and Importance.
 By John Gilman Wilson, *Nelson.*

At the close of the exercises of the students in the afternoon, an address before the Rhetorical Society, may be expected from the Rev. William A. Stearns of Cambridge, Ms., and an address before the Graduates of the Seminary, by the Rev. Prof. Warner of Amherst College.

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NUMBER OF GRADUATES AT COLLEGES FOR THE YEARS 1844 AND 1845.

The following Statement, respecting *thirty-eight* colleges of the *one hundred and nine* in the United States, was prepared by the Rev. Samuel H. Riddel, Secretary of the American Education Society.

	1844.	1845.		1844.	1845.
Bowdoin, Me.,	42	37	Geneva, N. Y.,	10	16
Waterville, Me.,	11	7	University of N. York, N.Y.	39	21
Dartmouth, N. H.,	59	59	College of N. Jersey, N. J.,	63	52
University of Vermont,	24	25	Rutger's, N. J.,	24	15
Middlebury, Vt.	7	13	Dickinson, Pa.,	17	18
Harvard, Ms.,	54	61	Jefferson, Pa.,	35	40
Williams, Ms.,	33	34	Washington, Pa.,	24	23
Amherst, Ms.,	29	30	Pennsylvania, Pa.,	12	4
Brown University, R. I.,	26	28	Delaware, Del.,	12	7
Yale, Ct.,	104	71	Georgetown, D. C.,	9	6
Trinity, Ct.,	12	10	Marietta, O.,	5	13
Wesleyan, Ct.,	17	21	Granville, O.,	3	12
Columbia, N. Y.,	32	22	Western Reserve, O.,	11	13
Union, N. Y.,	81	72	Nashville, Ky.,	25	22
Hamilton, N. Y.,	19	28			
			Total,	839	780

The number of graduates at the following colleges are only for the year, 1845.

Columbia College, D. C.,	8	Illinois College, Ill.,	11
Miami University, O.,	27	Jackson College, Tenn.,	4
Wabash College, Ind.,	3	Oakland College, Miss.,	9
Indiana State University, Ind.,	6	Franklin College, Ga.,	16
University of Michigan, Mich.,	11		
		Total,	95

NOTICES OF NEW PUBLICATIONS.

Duties of the Medical Student. An Address delivered before the Rush Medical Society, connected with the Willoughby Medical College, Dec. 27th, 1845. *By Abner H. Brown, M. D., Professor of Chemistry in said College.* Printed for the Society. 1846.

Dr. Brown is a graduate of Dartmouth College in the class of 1839, and was Tutor two years at the College. The Address above named is written with spirit, and is appropriate to the occasion. The advice given is wholesome, and

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deserves to be well pondered by those for whom it is designed. We quote from his concluding remarks: "Your exploits, Gentlemen, will not be seen by the world. In the privacy of the domestic circle and the silence of the sick-chamber, you will achieve your greatest triumphs. Oftentimes, even those whom your judgment and skill may have saved from the grave, will be ignorant of the true nature of the services which have been done for them. But be content; let the consciousness of duty performed, of good accomplished, be your reward. The eye of God has seen you; be satisfied."

A Sermon, preached at the Ordination of the Rev. William Bates, in Northbridge, Mass., Nov. 5th, 1845. *By Joshua Bates, D. D., Pastor of the First Congregational Church in Dudley.* Andover: Printed by Allen, Morrill, & Wardwell. 1846.

The Ministry strong in the Grace of Christ. A Sermon, preached at the Ordination of Mr. Richard S. Storrs, Jr., as Pastor of the Harvard Church and Society, Brookline, Ms., October 22nd, 1845. *By Richard S. Storrs, D. D., Pastor of the First Church Braintree, Ms.* Published by request. Boston: Press of T. R. Marvin, 24 Congress street. 1845.

The Sermon of Dr. Bates is founded on 1Cor. i: 21, For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe. The plan is such as to develope and illustrate the text. I. Endeavor to explain the term, *to save*, as used in the text; and show the nature and extent of the salvation, purchased by Christ and revealed in the gospel. II. Inquire, what the instrumentality is, by which this salvation is applied to men: as denoted by the phrase, "foolishness of preaching." III. Speak of the wisdom of God, displayed in the adaptation of preaching to the reconciliation, reformation and salvation of believers. Some remarks close the Discourse. 1. Importance of a thoroughly educated ministry. 2. The paramount importance of a pious ministry. 3. The importance of a *stated, permanent ministy*. 4. The momentous responsibilities, which rest upon the designated ministers of the gospel. 5. The duty of all Christians to organize themselves into Christian societies, or join themselves to some organized church of Christ, where they dwell; and thus united, to provide for the able, faithful and stated preaching of the gospel.

Dr. Storrs selected for his text, 2 Tim. ii: 1, Thou, therefore, my son be strong in the grace that is Christ Jesus. In the treatment of it, he proposes to consider the import and propriety of its injunction. I. The injunction requires, 1. A firm and intelligent conviction of the divine origin and true character of the Gospel. 2. Boldness and earnestness in proclaiming the Gospel. III. A vigorous defence of the Gospel. IV. The widest possible diffusion of the Gospel. II. Consider the propriety and necessity of the injunction of the text. These appear by considering, 1. The strong temptations existing in man's heart to the indulgence of the spirit of controversy. 2. Man's innate love of Power. 3. The dangers of an absorbing love of Literature. 4. The bearing of the prevailing love of Change, on ministerial character and usefulness. 5. The matter and manner of ministerial Support. 6. The commonness of a passionate desire for Distinction—an ambition for greatness, at the expense of humility—a thirst for popularity and fame, at the sacrifice of that honor which cometh from God only.

These Sermons are welcomed as from old friends and the more, as having been delivered at the ordination of their sons, with whom also we were acquainted. No occasion could be more interesting to these fathers and sons, than the one when the sons took their ordination vows, and this is manifested in the appropriate, affectionate, and paternal addresses, at the close of the sermons. May the sons be as faithful and successful in building up Zion as their fathers have

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been. The sermons present great and important truths in application to the Christian ministry in the present day; and are able and valuable, exhibiting the peculiar characteristics of their Authors.

Genealogical and Biographical Account of the Family of Drake in America. With some Notices of the Antiquities connected with the early times of Persons of the Name in England. Those only deserve to be remembered by Posterity, who treasure up the history of their ancestry.—Burke. Printed at the private press of George Coolidge, for Samuel Gardner Drake, August, 1845.

This is a book of 52 pages, of large Duodecimo size, neatly printed on good paper, and well done up, and is inscribed to Charles Ewer, Esq., President of the New England Historic-Genealogical Society. The family of Drake is one of great antiquity, and is of Saxon origin. As early as the Norman Conquest, several families resided in the county of Devonshire. Draco or Drago, is the Roman name of Drake, and as late as the time of Sir Francis Drake, writers frequently coupled his name with that of Dragon. John Drake of the Council of Plymouth, was one of the original company, established by King James, in 1606, for settling New England. Several of his sons came to this country. John came to Boston, in 1630, with two or more sons, and finally settled in Windsor, Ct. Robert, with two or more sons and one daughter, settled at Hampton, N. H. From these brothers have descended all of the name in New England, and most, if not all of those bearing it in the Middle, Southern, and Western States.

Samuel Gardner Drake of Boston, who is the Author of this Family Genealogy, is the son of Simeon Drake, who married Love Muchamore Tucke; he was the son of Simon Drake, who married Judith Perkins; he was the son of Abraham, who married Theodate Roby; and he was the son of Abraham, who was also the son of Abraham, who was the son of Robert, who settled at Hampton, in N. H., as mentioned above.

For the above facts, we are indebted to the Memoir before us, which is prepared with great accuracy and taste.

The Author of this work keeps an antiquarian bookstore in Boston, is a self-made man, and has done himself great honor in some historical publications. They are "The Book of the Indians," large octavo, first published in 1832, ninth edition, 1845; "A Collection of Authentic Narratives of Persons, carried away captive by the Indians, 12mo.," many editions; An edition of "Church's Narratives of the Indian and French Wars, with extensive Notes and an Appendix, by himself;" "The Old Indian Chronicle. A Collection of Rare Tracts on Philip's War, with a Chronology of events in Indian History, from the first Discovery of America to the present time," 18mo., 1836; and "A Family Memoir."

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EXTRACTS FROM NOTICES OF THE NEW HAMPSHIRE REPOSITORY.

This is a handsome Quarterly of 72 octavo pages each No. The contents of the first two numbers, present the results of careful research and inquiry on subjects of permanent interest to literary men, well arranged, affording the variety requisite to give the Journal an attractive character. We consider it a valuable accession to the periodicals of our times, worthy extensive patronage.—*Christian Observer, Philadelphia.*

In this work, brief and accurate biographical sketches of ministers, physicians and lawyers in the different Counties of the State, will be recorded, and much excellent material for this purpose has already been obtained.—*Boston Weekly or Mercantile Journal.*

Its reading is various, and must have been gotten up with industry and toil.—*Boston Recorder.*

Dr. Cogswell's experience in collecting information is well known, and he will have a good deal that is curious, and that ought to be preserved.—*Vermont Chronicle.*

We have received the first Number. Its contents are interesting, and afford high promise of future research and usefulness.—*Exeter News-Letter.*

It will pursue a similar course to that of the American Quarterly Register, conducted many years in Boston, by Rev. Dr. Cogswell, now at the head of the Gilmanton Theological Seminary. This number of the work has various articles upon strictly literary and theological subjects; and a body of statistics, compiled with much labor, and affording a fund of valuable information —*New Hampshire Statesman.*

We commend the work to the patronage of the public.—*Congregational Journal.*

This is eminently a New Hampshire Work, and it deserves the liberal support of her citizens. We earnestly commend it to the patronage, not only of professional gentlemen, but of all who have any taste for substantial mental aliment. It would be highly useful in families, as an adjunct in the work of education, developing, and giving a right direction to the youthful mind. We trust our citizens will embrace this opportunity to benefit themselves and families, and nurture our State pride by cherishing so excellent a publication, and one so creditable to the literature of New Hampshire.—*Farmer's Cabinet.*

This magazine is of special interest to the members of the learned professions in the State, and they should see to it, that it is sustained.—*Granite Freeman.*

We cheerfully recommend it to patronage.—*Morning Star.*

It is well got up, and well filled with useful and interesting matter. That which will more than any thing else, give the Repository a permanent value is its historical and statistical phasis.—*Independent Democrat.*

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NOTICE.

The following Clergymen are expected to prepare the Statistics of the Congregational Churches and Ministers of the several Counties, in which they reside, viz: the Rev. Messrs. French of Northampton and Kelly of Hampstead, Whiton of Antrim, Bouton of Concord, Lancaster of Gilmanton, Tobey of Durham, Blake of Tamworth, Woods of Newport, Barstow of Keene, Cooke of Lebanon, and Perry of Lancaster. The Rev. Dr. Burroughs of Portsmouth, will prepare the Statistics of the Episcopal Denomination, the Rev. E. E. Cummings of Concord, will prepare the Statistics of the Baptist Denomination, the Rev. Eleazer Smith of Concord, will prepare the Statistics of the Methodist Denomination, and Elder Joseph Fullonton of Milton, will prepare the Statistics of the Free-Will Baptist Denomination.

The following gentlemen will prepare the Juridical Statistics of the Counties, in which they live, viz. Hon. John Kelly of Exeter, William H. Duncan, Esq. of Hanover, William P. Wheeler, Esq. of Keene, Josiah H. Hobbs, Esq. Wakefield, Moody Kent, Esq. of Pembroke and Stephen C. Badger, Esq. of Concord, Samuel D. Bell, Esq. of Manchester, and William Butterfield, Esq. of Gilmanton. In the other Counties, persons will soon be appointed.

Some individual in each town, either has been, or will be, requested to prepare the Statistics of Physicians, as Dr. Prescott of Concord, Dr. Perry of Exeter, Dr. Adams of Keene, Dr. Crosby of Hanover, and Dr. Farrar of Derry.

Sketches of Alumni of Dartmouth College will appear in every succeeding number; also Articles in regard to Common Schools.

Among Contributors of Articles for the Repository may be named the Faculty of Dartmouth College, Professor Upham of Bowdoin College, Rev. Nehemiah Adams and Dr. Jenks of Boston, and Rev. Drs. Woods of Andover, and Dana of Newburyport.

All communications, designed for insertion in the Repository, may be directed to the Rev. William Cogswell, Gilmanton, N. H.

And all orders for the Repository may be sent to Alfred Prescott, Esq. Gilmanton, N. H.

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THE

NEW HAMPSHIRE REPOSITORY;

DEVOTED TO EDUCATION, LITERATURE AND RELIGION.

CONDUCTED

BY REV. WILLIAM COGSWELL, D. D.

VOL. II. OCTOBER, 1846. No. 1.

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☞ We have received two communications, suggesting some corrections in the last volume of the Repository. We feel under obligation to these individuals for their kindness in this respect. We shall notice in the last Number of the present volume, these and all other inaccuracies which may be discovered in respect to dates, facts, persons, &c.

☞ Under the head of Sketches of Graduates of Dartmouth College, there may be expected in the present volume, brief Memoirs of Senator Webster, Judges Woodbury, Wilde, Weston and Parker, Post-Master Kendall and Gen. Root, Governors Parris, Hubbard, Arnold, and Chittenden, Rev. Drs. Burton, Dana, Porter, Appleton and Brown, Drs. Daniel Adams, Perkins and Mussey, Profs. John Hubbard and Adams, and of many others.

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TO THE PATRONS OF THE NEW HAMPSHIRE REPOSITORY.

The Editor of this Work, having been appointed by the New England Historic-Genealogical Society, Editor of a Work to be published by them at Boston, to be entitled, "The New England Historical and Genealogical Register," has felt it his duty to accept the appointment. In the arrangement between him and the Society, provision is made by which the subscribers to the Repository, will receive the first two Numbers of the Register in lieu of the last two Numbers which were to have been printed of the Repository, without any additional charge, though the Register will be two dollars a volume, while the Repository is only one. The Statistics of Ministers and Churches, of Courts and Attorneys, and of Physicians in New Hampshire, will be inserted in the New Work. We trust, therefore, that the subscribers to the Repository, will be profited and pleased by this new arrangement. Should they wish to subscribe for the Register, they can receive the last two Numbers of the first volume for one dollar. After that, the work will be to them two dollars a volume. All who do not wish to become subscribers for the Register, are respectfully requested to signify their wish by letter to Samuel G. Drake of Boston, the Publisher of the New England Historical and Genealogical Register, *immediately upon receiving the second Number of the Register.* All who do not give to him this information, will be considered subscribers to the Work, and consequently the Numbers will be regularly sent to them.

All who wish to address the Editor in respect to the New Hampshire Repository, or the New England Historical and Genealogical Register, will please direct their communications to him at Boston.

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REV. SAMUEL WORCESTER, D.D.

Late Senior Pastor of the Tabernacle Church Salem Mass.
and Corresponding Secretary of the A. B. C. F. M.

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THE

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MEMOIR OF THE REV. SAMUEL WORCESTER, D. D.

DR. WORCESTER was born at Hollis, N. H., November 1st, 1770. His father, whose name was Noah, was a highly respectable farmer of that town, and a descendant in the fourth generation from the Rev. William Worcester, who was the first minister of Salisbury, Ms., where he was settled in the year 1638.*

* There is a diversity in regard to the *Christian* name, and also the orthography of the *surname* of the first minister of Salisbury. By some the *Christian* name has been written Thomas, and the surname Worster or Woster. But by the Salisbury records, it appears that his name was written William Worcester, and it is so written by the Rev. Dr. Cotton Mather in his Magnalia; and these facts seem to be good and sufficient authority for spelling the name as above.

The following brief genealogical account of the Worcester family, is here inserted as a matter of interest to many, and as worthy of being preserved. The Rev. William Worcester, who was the first minister of Salisbury, came from Salisbury in England, and was admitted freeman in 1640. He married for his first wife, Sarah ——, who died, April 23rd, 1650, and for his second wife, he married, Aug. 22nd, 1650, the widow Rebecca Hall. He died, Oct. 20th, 1662. The names of his children were Samuel, William, Sarah, Sarah, 2nd, Timothy, Moses, Sarah, 3rd, Elizabeth, and Elizabeth, 2nd. Samuel, who resided at Bradford, died at Lynn, April 21st, 1680, when returning from Boston, having been deputy to the General Court. He had a son named Francis, who married Mary Cheney, and died at Bradford, Dec. 17th, 1717. This Francis had a son Francis, who was born, June 7th or 8th, 1698, married Abigail Carlton, and was pastor of the second church in Sandwich, Ms., and signed "The Testimony and Advice of an Assembly of Pastors of churches in New England, at a meeting in Boston, July 7th, 1743, occasioned by the late happy Revivals of Religion in many parts of the Land." He removed with his family to Hollis, N. H. in 1750, where he died, Oct. 14th, 1783, at the age of 85 years. He was

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When only twenty months old, he had the misfortune to lose his mother, who is said to have been distinguished for her piety and good sense.* During his infancy he suffered much from sickness, but God who had destined him to important services in the church, watched over his cradle, and raised him to health and strength. As he grew up, he worked on his father's farm, attended school in the winter season, and, in the enjoyment of this privilege only, he qualified himself to teach a common district school. At 17 or 18 years of age, he had arrived at his full stature, which was about six feet.

During one of those seasons of the gracious outpourings of the Holy Spirit, which have so often occurred in New England, and conferred on her churches the richest and most durable blessings, his mind, when he was about 16 years of age, became impressed with the importance of his spiritual and eternal interests. After a period of six months of anxious inquiry, he began to cherish a trembling hope that he had "passed from death unto life." He did not, however, through fear of being deceived make a public profession of religion until some years after.

At the Academy of New Ipswich, under the instruction of the Hon. John Hubbard, afterwards professor in Dartmouth College, he commenced a course of education preparatory to his entering in advance, the Freshman Class in the spring of 1792, when he

the father of Noah Worcester, Esq., who was born at Sandwich, Oct. 4th, 1735, removed to Hollis, with the family, and died there, Aug. 13th, 1817, aged 82 Noah Worcester, Esq., was twice married, and had sixteen children, seven by the first marriage, and nine by the second. Of his five sons by his first marriage, four were ministers of the gospel, viz. Rev. Noah Worcester, D. D., of Brighton, Ms.; Rev. Leonard Worcester, M. A., of Peacham, Vt.; Rev. Thomas Worcester, M. A., of Salisbury, N. H., and Rev. Samuel Worcester, D. D., Salem, Ms., the subject of this Memoir. These were all distinguished for their talents, various publications and services. The other son was Jesse, who was the father of Joseph E. Worcester, Esq., Author of Worcester's Dictionary, various geographical works, and other valuable publications.

* For many of the facts and much of the language of this Memoir, we are indebted to the sermons of the Rev. Drs. Woods and Cornelius, preached on the occasion of Dr. Worcester's death.

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was about twenty one years of age. Here he rose to a high rank as a scholar, notwithstanding his limited means of support obliged him often to leave his studies, and spend months in the business of teaching. It was while a member of College, and during a winter season, when employed in the care of a school in Salisbury, N. H., that his attention was called anew to the importance of making a profession of religion. There had been a revival in that place, the summer and autumn preceding, "in the fruits of which," says his brother Thomas, who was then pastor of the church, "his heart was warmed, and he obtained such additional evidence of his vital union to Christ, and such a deep sense of the great importance of such a duty, that he could no longer refrain from owning Christ before men." Accordingly he united with his brother's church on the 18th day of February, 1793.

On the 4th of July, while in his Junior year, Dr. Worcester pronounced an oration before the officers and students of the College, and the inhabitants of the place. It was published and is a good specimen of correct thought and splendid diction. In 1795, he finished his academical course, and graduated at Dartmouth College with distinguished honor. His commencement exercise was the Valedictory Oration.

After graduating, Dr. Worcester commenced and pursued the study of theology under the direction of the late Rev. Dr. Samuel Austin, of Worcester, Ms. Sometime during the year, he took charge of New Ipswich Academy, and while there he was licensed to preach the gospel. September 27th, 1797, he was ordained Pastor of the church in Fitchburg. The five following years of his life were spent in performing the duties of a Pastor, amid various scenes of trial and success. It pleased God, soon after his settlement, to grant him the satisfaction of witnessing an extensive revival of religion among his people, the effects of which contributed much to the promotion of evangelical religion in the place. But there were those still, who could not endure sound doctrine, nor the plain and pungent application, which he

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made of it to the conscience and the heart. Opposition increased until it was judged expedient, that his pastoral relation should be dissolved. This took place, Aug. 29th, 1802. At that time he delivered a solemn and impressive sermon to his church and people, which closed his ministerial labors in Fitchburg. By a unanimous vote of the church, which had remained stedfastly attached to him during the whole of his conflict, the sermon was published, and it will long remain a memorial worthy of its Author.

On the 23rd of November following, the Tabernacle Church in Salem, made choice of Dr. Worcester as their Pastor, and on the 20th of April, 1803, with the unanimous concurrence of the Proprietors of the house, he was installed.

June, 1804, the Trustees of Dartmouth College, wishing to fill the Professorship of Theology in that Institution, fixed their eyes upon Dr. Worcester, and made choice of him to supply that office. Never did a man act with a more conscientious regard to the will of God, than he did in declining this invitation. To an intimate friend, he said some years after, in reference to this decision, "I cast myself upon Providence, leaving it to the Council, who were called upon this occasion, to say, after receiving all the light which could be thrown upon the subject, whether I should go, or whether I should remain. And having left it there," he added, "I know not that I felt the least anxiety for the result, either before, or after it was made known."

From this time, no event of consequence occurred to divide his attention, or interrupt his labors among his people, except what was incident to his growing reputation, and the occasional demands of other churches, until the year 1810, when the American Board of Commissioners for Foreign Missions was formed, and he was appointed its Corresponding Secretary. Though prudent, cautious, and deliberate, he was the first minister who became zealously enlisted in the enterprise, and the first, probably, who suggested the idea of the American Board of Missions.

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Little did he imagine, when he consented to accept the appointment of Secretary, that the duties of this office were so soon to engross his time and strength, and were yet to constitute by far the most important feature in the history of his life. Of this fact, one of his letters to the Treasurer of the Board, affords the most satisfactory proof. "But what individual," says he, "who took part in those inchoative deliberations and proceedings, had any adequate anticipations of the magnitude and importance, to which in ten years, they would grow." Could he have foreseen the accumulated duties, which, in addition to the concerns of a large parish, this appointment would bring upon him, there is no reason to conclude he would have consented to accept it, without some new arrangement, by which his parochial burdens should have been lightened.

At the meeting of the Board of Commissioners for Foreign Missions in 1817, it was distinctly stated by him, that the double duties which his situation imposed, were too arduous for him any longer to discharge without assistance; and that unless some new arrangement could be made, he should find it necessary to resign the office of Secretary. Such, however, were the embarrassments with which the subject was attended, that it was not till near the close of the ensuing year, that he saw any prospect of a diminution of his labors. At that period, the Prudential Committee made application to the church, for the relinquishment of three fourths of his time to be devoted to the Missionary cause. The result was, the church and society, after a great struggle of feelings and much regret, consented to the proposal, and settled, July 21st, 1819, the Rev. Elias Cornelius as colleague Pastor with Dr. Worcester.

Nearly three years before this arrangement had been made, Dr. Worcester's constitution began to discover symptoms of decay. To use his own expression, It had lost its former elasticity, and could not recover itself so easily from the effects of severe labor, or even occasional fatigue. His powers of diges-

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tion were impaired ; a peculiar lethargy gradually possessed his frame ; and the tone, both of his muscular and nervous systems, was destroyed. In hope of finding some relief from these complaints, he took an extended journey in the months of October and November, 1820, but he obtained little or no benefit from it. By advice of medical friends, he determined on spending the approaching winter in a southern climate. On the last Sabbath in December, he delivered to his church and people his parting, and it proved to be his last, discourse from the appropriate passage in the 39th Psalm : " For I am a stranger with thee, and a sojourner as all my fathers were."

Here we would remark, that Dr. Worcester was greatly attached to the people of his charge, and was remarkable happy with them ; and that they respected and loved him, perhaps, as much as any society ever did their minister.

On the 5th of January, he sailed from Boston for New Orleans, intending on his return, to pass through the interior of the country, and visit the missionary stations of Elliot and Brainerd —places for the good of which he had long toiled and prayed, and which he earnestly desired to see.

On the 3rd of February, after one of the most boisterous and dangerous voyages ever experienced, he arrived at New Orleans, extremely debilitated. Though sinking under a load of bodily infirmities, and too weak to speak in public, he made, in behalf of Missions, an appeal through the press, to the people of New Orleans, and of the State of Louisiana generally, which for elevation of thought, tenderness of feeling, and elegance of language, is scarcely inferior to any thing of the kind, which he ever wrote.

On the 10th of March, he took leave of the numerous friends, with whom he had become acquainted in New Orleans, and set his face towards the missionary stations in the wilderness. After much fatigue and suffering, he arrived in the central part of the Choctaw tribe, at a place sixty miles distant from Elliot, on the

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10th of April. Here, while he tarried for the arrival of several missionaries, who were expected to accompany him to Elliot, he was seized with another turn of severe illness, which confined him for two weeks, and obliged him to abandon the hope of ever seeing that place, strongly endeared as it was to his heart. Upon this he addressed a most tender, paternal letter to the missionaries at Elliot. Like every thing else which he wrote, during his last illness, it indicated a mind fast ripening for the heavenly world. Submission, the most cheerful and entire, to all the allotments of Providence, whatever they might be, seems never to have left him for a moment. In a letter to a friend, he says, "Amid various scenes and changes, infirmities and fatigues, I had been cheered with the anticipations of refreshment at that consecrated spot; but our Heavenly Father saw it best, that the fondly cherished hope should not be realized. I have not seen Elliot. I shall never see that place. I bowed to what appeared to me plainly to be the Divine will."

Though disappointed in not seeing Elliot, Dr. Worcester had the satisfaction of meeting all the missionaries, except one of the Choctaw and several of the Cherokee missions, at Mayhew. Some idea of his feelings, upon first arriving at the missionary station, may be learned from the following extract of a letter, written on the day of his departure from Mayhew. After describing his journey to that place, which was performed with great fatigue, he says, "But at day break the next morning, I awoke uncommonly refreshed. One of the first sounds that struck my ear, was that of the bells of the cattle, *horses* and cows. To me it was holiness to the Lord. The ground was holy—the Lord's plantation—all appertaining was holy—sacred to his cause. It was a light in a dark place—a fountain in the desert—a fruitful field in the wilderness—the opening of a glorious millennial scene. Before sunrise, I forgot all the fatigues and pains of the way."

While at Mayhew, Dr. Worcester had strength sufficient to

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give to the missionaries, the instructions and counsel they needed, to assist in organizing a church, and to deliver one or two appropriate discourses. But these were his last labors for the good of the heathen.

Just as he left Mayhew, on a journey of three hundred and fifty miles for Brainerd, he addressed a short letter to his family, which concludes with the following words: "This place, one of the most delightful, certainly, my eyes ever saw, I leave this morning with my face towards Brainerd—towards Salem, and O, may I add, towards Heaven! To God, my hope, would I commit my way, my life, my family, my all." This was the last communication which his family received from his own hand.

The eighteen days succeeding, were spent in performing his journey to Brainerd. On arriving at this place, he was so feeble as to require the aid of two men, to assist him into the house. But his soul, says one of the missionaries, was in a high state of health and prosperity. He was not only willing to end his days here, if it should be the Divine pleasure, but he remarked, "I had rather leave my poor remains at Brainerd, than at any other place."

In the bosom of a missionary family, surrounded by those "dear children" of the forest, whose voices, taught, in part by his instrumentality, to celebrate the praises of God, now cheered his departing soul, with their songs of gratitude; and above all, with a hope in God which assured him of eternal happiness in Heaven, he looked forward to his approaching end with emotions of joy. Nor was the period long delayed. On the morning of Thursday, the 7th of June, "at ten minutes before seven, a most delightful and heavenly smile passed over his countenance—his eyes were immediately set—he breathed until one minute before seven, and then ceased to breathe, without the least struggle or appearance of pain."

On the 9th of June, in the presence of the Mission family and school, and a large number of the natives, some of whom

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had come from a great distance to unite in the solemnity, the mortal remains of Dr. Worcester were interred.

On the monument erected to his memory in the grave-yard, at Brainerd, is the following inscription, prepared by his successor in office, as Secretary of the American Board, Jeremiah Evarts, Esq.

"Here lie
the Mortal Remains of the
Rev. Samuel Worcester, D. D.
Pastor of the
Tabernacle Church
in Salem, Massachusetts,
and first Corresponding Secretary of the
American Board of Commissioners for Foreign
Missions.
He was born, Nov. 1, 1770,
and
Died, June 7th, 1821."

Such is a general view of the course of life, which Dr. Worcester pursued. We will now glance at the leading features of his mind, and the predominant feelings of his heart.

Dr. Worcester's intellectual powers were of the first order. They are well characterised by the Rev. Dr. Cornelius, his colleague in the Pastoral office: "His perceptions were clear and distinct. His judgment was remarkably good; forming its decisions with great deliberation, and upon the most substantial grounds. But that, which most of all, distinguished his intellectual faculties, was the *strength and comprehensiveness* of his reasoning powers. He had a prodigious *grasp of mind*, by which he seemed to lay hold of every subject, and to look through it, in its most extensive bearings. If it involved the consideration of many particulars of different and opposite kinds, his mind turned with minute attention to each, and suspended its judgment until it had fully

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investigated them all. Having once gone over a subject, he seldom had occasion to retrace his steps, or to alter his conclusions."

Another trait in Dr. Worcester's mind was its remarkable completeness in *all its faculties*. "His imagination, though not the most lively, was highly inventive and well regulated. A correct and an improved taste qualified him to perceive and enjoy whatever was beautiful and harmonious in nature or art. His memory was strong, and more than commonly retentive." But that which gave to his mind its chief advantages was the *thorough discipline*, to which its faculties were subjected. He had a perfect control of it.

Such were some of the principal traits, which distinguished the *mental powers* of Dr. Worcester.—His *moral qualities* were not less prominent. From his history as it has been given, it must be evident to every one, that the grace of God had done much to elevate and sanctify his affections. His piety was deep and uniform, exhibiting itself at all times and on all occasions. One striking characteristic of his piety was, it induced him *to study Providence — to refer every thing to Providence*, and *to follow the leadings of Providence*. His opinions, therefore, were frequently rather his perceptions of what appeared to be the will of God, than any original or unassisted speculations of his own. His benevolence shone with peculiar lustre, and will be acknowledged with increasing gratitude for ages to come. In regard to the various objects of Christian enterprise, his mind was well balanced and his zeal well proportioned.—His private character was marked by a conscientious regard to the duties of family and personal religion. As a husband and father, he was kind and affectionate. At times he exhibited great love and sweetness. When officiating at the domestic altar, his soul, occasionally, seemed to be drawn forth in the most intense desires for the salvation of his family. It may be added, that he was naturally reserved, meditative, and sober minded, but yet capable of

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being cheerful and companionable, and sometimes he was peculiarly so.

We will now take a view of Dr. Worcester in his executive character. As a preacher he exhibited soundness of faith, manly strength of intellect, a cultivated taste, and a warm heart. He was always serious, affectionate, and instructive; frequently animated and impressive, and ever happy in his quotations from the Scriptures. His subjects were well chosen and adapted to every variety of occasion. The plans of his discourses were original, comprehensive, logical and practical. He evidently excelled as a planner of sermons, and was a most excellent instructor in theology, as those who read divinity with him, have uniformly testified. As a Pastor he was affectionate, laborious, faithful, devoted and successful. During his ministry he witnessed several revivals of religion. While he was minister in Salem, two hundred and fifty-five persons were added to the church. In a theoretical and practical knowledge of church government, he surpassed most ministers, and was, therefore, happy as a disciplinarian in ecclesiastical matters. Before his removal from his first charge, he gave evidence of uncommon discretion and forethought; of patience and self-control; of great strength of understanding and integrity of heart, and of a warm, steady attachment to the interests of the church.

But Dr. Worcester's usefulness extended beyond his particular charge. His reputation for practical wisdom, and for an acquaintance with the principles and forms of ecclesiastical proceedings in New England, occasioned very frequent application to him for counsel and assistance. "And the public sentiment respecting him was finally such," says Dr. Woods, "that scarcely an instance occurred of great difficulty in our churches where his advice was not earnestly sought. The collected thoughts, the forcible reasonings, the foresight, the decision, which he exhibited in the business of ecclesiastical councils, gave him an unequalled influence in the community." In the course of his ministry, he at-

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tended more than *eighty* ecclesiastical councils, some of them on cases the most difficult, which have occurred in our country. and the services which he rendered upon some of these occasions, were of the highest moment, and will long be held in the most grateful remembrance. And he was invited to many more councils which he could not attend.——"He was eminent for *his ability and success as a defender of the truth,*" says the writer just quoted. "His feelings were indeed averse to religious controversy; though the peculiar structure of his mind. and his habit of close, patient thinking qualified him, as has been generally acknowledged, to be a distinguished controversial writer." "A writer possessing such a cultivated, discriminating mind, as he possessed,—such manly thought, such moderation and candor, united with such earnestness and decision, would be deemed a credit to any cause, in any age of the world."

But Dr. Worcester's greatness and usefulness were most illustrated in his connection with the Missionary Cause: — first with the Massachusetts Missionary Society, of which he was many years Secretary, and afterwards President; and then finally, and chiefly, with the Foreign Missions from America. "Now." says the Rev. Dr. Woods, who knew him well, "if I would show you exactly what Dr. Worcester was; if I would fix your eye upon the highest distinction which marked his character; I must not mention merely his original powers of mind, nor his diligence and success in the acquisition of knowledge, nor his assiduous and acceptable discharge of the duties of a pastor and preacher, nor his useful efforts in regard to the order and prosperity of particular churches, and the right conduct of our ecclesiastical affairs generally, nor his able defence of the scripture doctrine of the divine glory of Christ;— I must not stop with any or all of these; but must present the beloved, the honored man before you as Corresponding Secretary of the American Board of Commissioners for Foreign Missions. It was for this office, so important and arduous, that all his previous offices and labors and trials contributed to

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prepare him. It was in this office that his peculiar talents found room for their most appropriate and perfect exercise. *Here* he was in his proper place, his element. And *here*, through the mercy of God, his character acquired its brightest and purest lustre."

"The manner in which he filled the office of Secretary, may be learned from facts. Learn it from those Reports of the Board which he wrote, especially the two last; which I will venture to say, would not suffer by comparison with any performances of the kind ever published in America or in Europe. Learn it from his correspondence with the Missionaries, should that interesting correspondence ever be made public. Learn it from the character of our Missionary establishments in different parts of the world. The whole plan of these establishments, the principles on which they are conducted, and the success which has attended them, are before the public. And I think it is impossible, that any competent judge should not perceive the superior wisdom which they display. Learn, too, the manner in which our brother filled his office from the influence he had with the community, and the success which uniformly attended his earnest appeals to them, in behalf of the funds of the Society. The American people will not continue to invest a man with the highest degree of influence over them, unless his conduct entitles him to entire confidence. It was one of the peculiar excellencies of Dr. Worcester, as Agent of the Missionary cause, that he had the habit of investigating a subject more patiently and thoroughly, and in all difficult cases, of suspending his judgment longer than most other men. Though his mind was not distinguished for rapidity of movement, yet he had the superior advantage of that slower and more exact movement of thought, of that longer reach of intellect, and that more particular and more consummate deliberation, which qualified him to look through all the relations of a great and complicated subject: to foresee the distant results of measures under consideration; to

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foresee dangers, and by seasonable precaution, to avoid them; and to carry forward a systematic plan, involving the greatest interests of the world, to a gradual, but sure accomplishment. He was the man, who, in these vast concerns, had nothing that savored of presumption; nothing precipitate; nothing showy, visionary, or extravagant; and nothing of transient utility. He took time to form his judgment; but when formed, it seldom needed reconsideration. I might say of him, what could be said of few men living, that such was the fairness and thoroughness of his investigations, and the judiciousness of his decisions, that it was scarcely necessary to *inquire* into the expediency or feasibility of any measure which he deliberately recommended." It was one of the most valuable qualifications of Dr. Worcester, and one of the most striking proofs of his greatness, that *difficulties*, however various and unexpected, *never disconcerted him*; opposition and danger never produced perturbation. He could experience many a temporary discomfiture, without being either subdued or discouraged. In those emergencies which agitate and overwhelm men of ordinary minds, he collected new strength; his feelings rose to higher animation, and his understanding to higher efforts.

Having portrayed the leading features of Dr. Worcester's public character, and presented him as a man of most distinguished eminence in the church, we add a few of his remarks in the closing scene of that life which was so full of great and useful actions.

Speaking of his absence, and the expediency of his voyage and journey, he says, "It has been no slight satisfaction to my mind, that I came hither in obedience to God's direction, and not, as I would humbly trust, without some degree of filial submission, and confidence, and hope. What, then, is to be, is not yet to be read. It may be the final exit from all earthly scenes, and the dropping of this slender tabernacle, though far away from its kindred dust, yet in the place, whether in the sea or

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upon the land, appointed by sovereign goodness for its rest till the rising day. It may be the accomplishment of something for life and immortality to the wanderers of the wilderness, or dwellers in the dark places of the earth, by an instrumentality so feeble as to make it manifest that the excellency of the power must have been of God." "At the age of fifty, with a family requiring a father's as well as a mother's care,—a people holding his heart with a thousand ties; a study, his loved retreat, 'Fast by the oracles of God,'—responsibilities the most weighty, and objects of attention and action for which only he would live and labor,—one could not leave home for an absence so long, and with prospects so precarious, without many reluctances and regrets, and thoughts of serious import, and movements of the inmost heart. But what is time, or place, or outward condition? God is at all times and in all places the same; and to feel that we are in him and he in us, is enough of happiness. To feel that we are where he would have us be, and doing what he would have us do, is all that for ourselves we should desire."

The heart of Jacob was not more fondly set on going down to Egypt and seeing Joseph before he died, than Dr. Worcester's heart was, on visiting the Missionary stations. At a little distance from Elliot, he wrote the following apostolic letter to the missionaries at that place; a letter which most strikingly shows the sacred passion which possessed and ruled his heart. He says, "In various scenes and changes; the perils of the sea and perils of the wilderness; in much weakness, weariness, and painfulness, my heart has been cheered with the anticipation of being refreshed at Elliot. At present, however, it seems to be the will of our ever to be adored Lord and Master, that the anticipation, so fondly entertained, should not be realized. I bow to his sovereign pleasure, always good—infinitely good. Still my heart melts with longing, with tenderness towards that consecrated spot—towards all the members of the Missionary family, both those whom I have seen, and those whom I have not seen;

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and towards the dear children of the forest, the objects of benevolent instruction, and labor, and care. May the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all grace, bring you nearer and nearer to himself, and keep you more entirely in his love,—grant you abundant supports and consolations,—make you faithful unto death. May he bless the school and prosper the work in the nation, and make the wilderness and solitary place to be glad for you. And when your labors and trials on earth shall be finished, in his infinite mercy, may we meet in his presence above, and rejoice in his glory forever."

When Dr. Worcester arrived at Brainerd, May 25th, he was extremely feeble, and as it seems, looked upon the time of his departure as at hand. "God," he said, "is very gracious. He has sustained me, as it were by miracle, thus far, and granted me one great desire of my heart, in bringing me to Brainerd. And if it be agreeable to his holy purposes, that I should leave my poor remains here, his will be done." He was able to attend to but little business, and to speak but little. In a few words, he addressed the members of the church, and some of the congregation. After that, though much exhausted, he expressed a particular desire, that the children of the school, according to their request, should see him. "I want,"—he said, feebly, and with tears,—"I want to see all my dear children, and to take them by the hand." They were then called into his room, and he took each of them by the hand, as they passed by his dying bed. Having all passed round in procession, they stood and sung a hymn. He was affected to tears most of the time. He then, in the most affectionate manner addressed them, which in return melted them to tears.

The grief of the Missionary family on the occasion of Dr. Worcester's death, we may learn from their own language. When beginning to write their Journal, the day on which their beloved counsellor and father died, they thus describe the over-

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whelming sorrow of their hearts: "With reluctance we enter on the events of this day. Our thoughts recoil.—Our pen stops. —Tears darken our eyes.—We seek where to weep.—We enter into our closets and weep there.—We resolve to be men and not children.—We resume the task.—Our weakened hands refuse to perform their office.—We look at each other, and say, who shall bear the doleful tidings? A solemn silence casts a still darker shade over the gloomy scene. Every heart is faint; every head is sick; every hand is weak."

"But the Missionary family at Brainerd," says Dr. Woods, in his funeral sermon, "are not alone in their grief. There is a general mourning. And this mourning will spread through various and distant parts of the world, as the tidings of Dr. Worcester's death shall be heard. Our Missionaries in the East and in the West loved him and confided in him, as a father, by whose mature wisdom and faithful friendship, they were guided and cheered in their labors. How will their hearts bleed, when they shall hear that this beloved, honored friend, is no more!—I might speak of the sorrow of this Church and Society; of the Prudential Committee, and the American Board; of our Theological Seminary, in which he had been recently called to the office of a Visitor; of the Massachusetts Missionary Society, and the American Education Society, and of other religious and charitable Societies with which he was connected; of the churches and ministers of Christ; of all the friends of missions, and all the friends of man."

Dr. Worcester was married, October, 1797, to Zervia Fox, daughter of Dr. Jonathan Fox, of Hollis, N. H., a most estimable man, who was born in Dracut, Ms., and died in Hollis, at the age of 29. They were the parents of eleven children, six of whom still survive, viz: Rev. Samuel Melancthon, who is now Pastor of the Tabernacle Church, Salem; Zervia Fidelia, who married Samuel H. Archer, a graduate of Dartmouth College, and teacher of youth; Jonathan Fox, M. D.,

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a graduate of Dartmouth College, and now a teacher of youth, in Salem; Elizabeth Lydia, who married Rev. Warren H. Beaman, of Hadley, North Parish; Abigail Amelia Carlton, who married Mr. William Merrill, a trader in Salem; and Mary Haraden, who married Mr. Samuel D. Foster, also a trader in Salem. Mrs. Worcester still survives, and enjoys comfortable health, and great happiness in her children.

The publications of Dr. Worcester are the following: — an oration at Dartmouth College, July 4th, 1794; oration at New Ipswich, July 4th, 1796; oration on the death of General Washington, at Fitchburg; six sermons on future punishment, 1800; Facts and Documents, pp. 118, January, 1802; valedictory sermon at Fitchburg, Aug., 1802; sermon at the Dedication of the New Meeting House, Beverly, April 21st, 1803; sermon on Righteousness, preached at Reading, September 15th, 1804; sermon at the ordination of Rev. David Jewett, Gloucester, October 30th, 1805; two discourses on the Perpetuity and Provision of God's gracious covenant with Abraham, September, 1805; letters to Rev. Dr. Baldwin, 1807; sermon at the installation of Rev. Josiah Webster, Hampton, N. H., April, 1808; the Messiah of the Scriptures, June, 1808; sermon on the death of Mrs. Eleanor Emerson, November 14th, 1808; sermon before the Massachusetts Missionary Society, May 30th, 1809; sermon before the Salem Female Charitable Society, September 27th, 1809; sermon at the ordination of Rev. E. L. Parker, Londonderry, September 12th, 1810; address on Music before the Dartmouth College Handel and the Middlesex Musical Societies, Concord, N. H., September 19th, 1810; God a rewarder, a sermon delivered Lord's Day, January 27th, 1811; sermon at the installation of Rev. Dr. Griffin, Boston, July, 1811; special State fast sermon on account of the War, July, 1812; National fast sermon on account of the War, August 20th, 1812; Martyrdom of Stephen, sermon, August 9th, 1812; Right Hand of Fellowship given to the Missionaries, Newell, Judson, Nott,

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Hall and Rice; sermon before the Foreign Missionary Society of Salem and Vicinity, January 6th, 1813; Select Harmony, 1813, sermon at the Funeral of Rev. Rufus Anderson, Wenham, February 15th, 1814; Christian Psalmody, 1815; sermon at the ordination of Rev. William Cogswell, Dedham, Mass., April 26th, 1815; sermon at the ordination of Foreign Missionaries, Newburyport, June 21st, 1815; three letters to Rev. Dr. Channing; anniversary sermon before the American Education Society, Oct. 23rd, 1816; the Drunkard a Destroyer, sermon before the Massachusetts Society for the Suppression of Intemperance, May 30th, 1817; anniversary sermon before the Bible Society of Salem and Vicinity, June 10th, 1818; ten Reports of A. B. C. F. M. from 1811 to 1820; various articles in different periodicals. After Dr. Worcester's decease, in the year 1823, a volume of his sermons on various subjects, practical and doctrinal, was published.

In 1844, the Rev. Samuel M. Worcester, eldest son of Dr. Worcester, visited Brainerd, where his father died and was buried; and, having returned and consulted with the family and their friends, and the Prudential Committee of the American Board of Commissioners for Foreign Missions, it was deemed expedient, that the *Remains* of Dr. Worcester should be removed from the burial-ground at Brainerd. Accordingly they were disinterred on the 31st of October of that year, and are now deposited in the Cemetery at Harmony Grove, in Salem, Ms. The original monument will continue in its place, as a Cenotaph, with the inscription unaltered, having, in addition, an appropriate record, apprizing the reader of the disinterment. On the spot, where the *Remains* of this great and good man are now entombed, and where, in all probability, they will lie undisturbed, until raised in the likeness of "the glorious body" of Christ, for whom he lived and in whom he died, a monument is erected, on which is the following inscription, viz:

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Rev. Samuel Worcester, D. D.,
Pastor of the Tabernacle Church,
And First Corresponding Secretary of the
American Board of Commissioners for Foreign Missions.
Born at Hollis, N. H., Nov. 1, 1770,
Died at Brainerd, East Tenn.,
June 7, 1821.
Remains removed, and
Re-interred, May 5, 1845.

"The cause of Missions immeasurably transcends the highest estimation of every created mind. Be the event what it may, recovered health or early death, I can never regret what I have done in this cause; but only that I have done so little and with a heart so torpid."

An extended Biography of Dr. Worcester, is in a course of preparation by his son, the Rev. Samuel M. Worcester, and may soon be expected in a volume from the press.

THOUGHTS ON PULPIT ELOQUENCE.

By the Rev. Daniel Dana, D. D., of Newburyport.

[*Continued from page* 252, *Vol. I.*]

Having spoken of *gravity* and *simplicity* as essential characteristics of pulpit eloquence, I proceed to remark, that the eloquence of the pulpit should be *evangelical.*

The Christian world abounds with sermons guiltless of all offence against good morals, or good sense; against the rules of grammar, or logic, or rhetoric. Many of them may be replete with forcible argument, with fine thoughts, with lively illustrations, and perhaps with those classical allusions, which, for highly cultivated minds, have such a powerful charm. Still these sermons have one defect, and that a radical defect. They are not evangelical. They are not Christian. They distinctly recognize scarce one of all the peculiar doctrines of the gospel. They might have been composed, if no gospel had ever existed. On the deep depravity of man; on the divine glory of the Savior;

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on the renewing influence of the Spirit; on the distinguishing nature and fruits of genuine religion — topics of all-commanding and vital interest — they are either silent, or speak a language utterly vague and ambiguous. Hence they are sermons only in name. They neither disturb the latent corruptions of the heart, nor heal them. Far from saving the soul, they do not so much as inform the mind, nor awaken the conscience.

Imperative as are the reasons for deprecating the progress of that open hostility to the truths of the gospel, which has been recently witnessed in our country, no judicious Christian could wish it exchanged for the form of opposition which has been just described. It is less direct; but not on that account, less dangerous. It is more specious and insinuating; and, therefore, more likely to succeed. In the former case, the Church is called to contend with an enemy in the open field; and bracing herself to the conflict, she may hope, in the strength of her God, to overcome. But here, her foes are in her bosom; and the work of destruction goes on, secret, silent, and unsuspected; but effectual and sure.

The species of preaching now described is scarcely more distant from the truth and religion of the gospel, than from what is most deeply interesting to the human mind and heart. It may possess some of the lighter ornaments and attractions of eloquence, but it must ever want its soul-enlivening fire. And this leads to another remark.

The real eloquence of the pulpit consists pre-eminently in a *lucid and powerful exhibition of Scriptural truth.* By this it is not intended that every preacher, without exception, who can clearly conceive, and strongly state the contents of the Bible, is of course an Orator in the highest sense. But it *is* intended, that without these requisites, no one can prefer a valid claim to the character of a *pulpit* Orator. It is meant, too, that he who possesses them, possesses some of the first and most essential elements of the eloquence of the sacred desk.

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All will admit, that what more than any thing else, distinguishes and constitutes eloquence, is sublimity. To sublimity, likewise, it is essential, that it expands and elevates the mind, or raises powerful emotions in the heart, or both. Now the Bible, more than all other books in the world, abounds with truths, sentiments and images, precisely of this character. How astonishing, for instance, are the representations which it gives of the DEITY himself — *the High and Lofty One inhabiting eternity — having the heaven for his throne, and the earth for his footstool — accounting all the nations of our globe as the drop of the bucket, and the small dust of the balance — measuring the waters in the hollow of his hand — meting out heaven with a span — comprehending the dust of the earth in a measure — weighing the mountains in scales, and the hills in a balance.* How superlatively interesting are the *moral* perfections of the Supreme of beings, when he proclaims his NAME in the ears of rebellious and guilty mortals, not in accents of thunder, but as *the Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth; keeping mercy for thousands,* forgiving iniquity and transgression and sin, though *he will by no means clear the guilty.*

But pre-eminent in the Bible are the truths pertaining to human redemption. That when man, made in the image of God, had obliterated that image, and descended from his height into the depths of guilt and wretchedness — it should appear, in that dark and awful moment, that the counsels of eternity had been employed in devising a scheme for his recovery; that, in time, *He who was in the beginning with God, and was God,* should assume the human nature, and in that nature, should obey and suffer and die, to make atonement for human guilt; that the salvation thus expensively purchased, should be freely offered to all the ruined race; that the Holy Spirit of God should descend to apply this redemption, to convince men of sin, to renew their hearts, and bring them to believe in the Savior; that all who

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thus believe, should be freely pardoned, graciously adopted, progressively sanctified, divinely preserved amid the temptations and sorrows of life, sustained in death, and finally presented faultless before the throne of God — ah, what astonishing, soul-thrilling truths are these! Is there an individual of the race, who can hear them without emotion? This is scarcely less astonishing. For be it remembered, there are beings in the universe, to whom for ages these truths have been familiar, whose breasts they fill this moment with raptures of intense delight and admiration. These are the themes into which angels desire to penetrate — themes which resound, and will forever resound through the arches of heaven — themes which, when millions of ages shall have gone by, will fill the bosoms of the redeemed with transport, and acuminate the despair of the lost. These, then, are the themes which should occupy and absorb the Christian minister; which should fill his mind, his heart, and his sermons. Nothing beside can impart such meaning, such richness, such variety, such ever-springing freshness to his discourses. Nothing beside can so powerfully assail and impress the minds and hearts of his hearers. If these will not comfort and quicken the pious, nothing surely can do the work. If they will not rouse the impenitent, must they not slumber on till awakened by the last trump?

The eloquence of the pulpit, I remark further, should be pervaded by a spirit of *tenderness* and *compassion*. The love of God to man; the pity of Christ to a lost world — these, as we have already seen, constitute the great subject of revelation. These pervade its history and prophecy; its doctrines, commands and invitations; its promises, and even its threatenings. How significant, how instructive is the fact. How emphatically does it teach us, that the grand instrument with which Heaven assails the hard heart of man, is LOVE. How then can the Christian preacher meet the high and benevolent demands of his

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office, but by humbly aiming to give to the same instrument, its fairest trial, its fullest possible effect?

By an experiment of ages, it is now sufficiently ascertained that no man was ever yet laughed, or scolded, or satirized, or frightened, out of his sins. "If," says Newton, "we can indulge invective and bitterness in the pulpit, we know not what spirit we are of; we are but gratifying our own evil tempers, under the pretence of a concern for the cause of God and truth. A preacher of this character, instead of resembling a priest, bearing in his censer hallowed fire, taken from God's altar, may be compared to the madman in the Proverbs, scattering firebrands, arrows and death. Such persons," he adds, "may applaud their own faithfulness and courage, in setting their congretion at defiance; but they must not expect to be useful."

Indeed, it has been often found, that even the more stern and rugged forms of human nature, after having long been proof against the legal and minatory kind of preaching, have bowed at once, to the sweet and subduing influence of gospel grace. The wretched Greenlander could hear without emotion, of the being and attributes of God, and even of the fallen and wretched state of man. But no sooner were the love and sufferings of Jesus disclosed, than the ice about his heart began to melt. A similar process was tried by Brainerd with his Indians, and with similar success.

Not that we would exclude from the pulpit all that is awful and alarming. It would be unkind and cruel to our hearers, not to unveil the full extent of their guilt and danger. But the threatenings of God are to be uttered by his ministers in the same spirit in which He himself has uttered them; that is, in the spirit of benevolence. Thus delivered — delivered with a trembling concern, they may reach the mark, and do some execution. But to denounce the wrath and vengeance of Heaven, in a harsh, unfeeling style, seems almost to invite disbelief, and thus to increase the stupidity which it aims to remove.

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In a word; there belongs to the Christian pulpit, an *earnestness, an urgency;* I might say, even a *vehemence* of address, exclusively its own.

The very truths and doctrines of religion, possess a peculiarity of character, which demand a corresponding peculiarity, in the style and manner of their discussion. To discourse on the perfections and law of God, or on the ruin and recovery of man, with as little emotion as would be felt in investigating a question in geometry, or algebra, would be a gross incongruity. But the minister is not confined to the bare development and exhibition of truth. He has other duties, and those of the most momentous kind. It is his to warn sinful men to flee from the wrath to come. It is his to call them to believe in the Savior, to repent of their sins, and turn to the Lord. It is his to entreat them in Christ's stead, to renounce their rebellion, and be reconciled to God. In these high transactions, involving everlasting consequences, shall he be cold, and listless, and formal? Shall he not pour his inmost heart into them? Shall not strong emotions of soul become visible in his eyes, his aspect, and his whole demeanor?

True; with some hearers, this earnestness may pass for weakness and enthusiasm; with others, perhaps, for gross affectation and hypocrisy. But surely the time will come, when their views will be changed; when their only wonder will be, that the minister was not more urgent still; that he could allow them any peace in their sins; that any efforts within human power were spared, to disturb the security of their guilt, and to save their souls from eternal death. Yes; the time is hastening, when ministers themselves will be ready to think their tenderest concern for sinners, too little removed from indifference, and their most vigorous endeavors for their salvation, comparatively heartless and cold.

Let Christian ministers then awake to a holier zeal, and to increased earnestness of effort in their Great Master's cause. Let them never be content without some evidence of success. Let

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them aim, in all their sermons, to produce an *effect*; not indeed to secure a mere transient impression on the feelings of their hearers; still less, to set their tongues in motion in the preacher's praise: but to awaken trains of deep and solemn thought, and to leave a sting in the conscience, which nothing but the grace of Heaven can extract. "That sermon," says Bishop Burnet, "that makes every one go away silent and grave, and hastening to be alone, to meditate and pray the matter over in secret — that sermon has produced its true effect."

To be concluded.

NOTICES OF THE SUPERIOR COURT OF JUDICATURE OF THE STATE OF NEW HAMPSHIRE, AND OF THE COURTS AND BAR OF THE COUNTY OF ROCKINGHAM.

By Hon. John Kelly of Exeter.

In the Juridical Statistics of the old County of Strafford, prepared and published by Francis Cogswell, Esq., in the American Quarterly Register, Vol. XII. p. 39, and in the Statistics of other Counties, since published, enough has been said of the early and later judicial systems of the Province and State to excuse, in this article, the saying of nothing further upon that subject.

Nothing is attempted here, but brief notices of those who have been raised to the Bench, been members of the Bar or held civil office in the Province before its division into Counties, and in the County of Rockingham since that division.

That there are many omissions and errors is not doubted. The difficulty of avoiding them is better understood by those who have attempted a similar labor, than it can be by the general reader.

JUSTICES OF THE SUPERIOR COURT.

The records of the Council and the records of the Superior Court being imperfect, no complete list of the Justices of that Court is extant, and none can now be made.

The Superior Court of Judicature was not established in the Province of New Hampshire till near the close of the 17th Century.

The names of those who are known to have had seats on the Bench of that Court are given with the dates, so far as known of the commencement and termination of their official duties. As these dates are sometimes taken not from the records of the Council, but from the dockets of the Court, they may not be relied on as perfectly correct. In such instances they give the times when the Judge first and last appeared on the Bench, rather than the dates of his appointment, resignation, or death.

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Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
Nathaniel Weare	Hampton	1694	——	Native of Newbury, Ms., removed to Hampton, about 1660, died May 13th, 1718, in his 87th year, grandfather of President Weare.
Robert Wadleigh	Exeter	1694	——	In 1683, he was tried for high treason, with Gove, and was found guilty of being an accomplice, but was after a while released, and regained the reputation of being a good citizen.
Joseph Smith	Hampton	1694	1699	Chief Justice, 1698, Counsellor and Treasurer.
William Partridge	Portsmouth	1696	——	Born, 1655, Counsellor, Lt. Governor, died in Newbury, Jan. 3rd, 1729. His daughter Mary, was wife of Gov. Belcher.
Kingsley Hall	Exeter	1698	1699	Son of Ralph Hall. Married a daughter of Rev. Samuel Dudley. Counsellor.
Shadrach Walton	Portsmouth	1698	1699	Son of George Walton. Counsellor. Died Oct. 3rd, 1742, aged 83.
Richard Hilton	Portsmouth	1698	1699	Native of Newmarket, grandson of the first Edward Hilton, and grand-father of Gov. Benning Wentworth's second wife.
John Hinckes	Portsmouth	1699	1705	Chief Justice. Counsellor, 1683, could "swim with the tide."
Peter Coffin	Dover	1699	1712	Was born in England in 1631, was judge C. C. P. from 1670 to 1674, Counsellor 1692, died at Exeter, March 21st, 1715.
John Gerrish	Dover	1699	1714	Son of Capt. William Gerrish, born Feb. 12th, 1645, married a daughter of Maj. Richard Waldron.
John Plaisted	Portsmouth	1700	1717	Chief Justice 1716, died, 1717. His wife was a daughter of Capt. John Pickering.
William Vaughan	Portsmouth	1708	1715	Chief Justice, of Welch birth, but bred in London, married a daughter of Richard Cutt, and died about 1720.
Mark Hunking	Portsmouth	1712	1727	Son of John Hunking, born May 17th, 1670.
Samuel Penhallow	Portsmouth	1714	1726	Chief Justice 1717, born in Cornwall, Eng., July 2nd, 1665, married a daughter of President Cutt, Counsellor, Recorder of Deeds, Treasurer.
George Jaffrey	Portsmouth	1717	1731	Chief Justice 1730, native of New Castle, Harv. College 1702, probably the first man of College education on the bench of the Superior Court, Counsellor 1716, Treasurer, left the bench 1731 or 2, Sherburne being appointed Chief Justice, re-appointed Chief Justice 1742, died 1749.

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Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
Thomas Packer	Portsmouth	1717	172–	Educated a physician in London, Judge C. C. P. 1684, Judge of Probate 1693, Counsellor 1713, died 1728. Sheriff Packer was his son.
John Ffrost	Newcastle	1723–4	1730	His name is omitted in Adams's list, but he was appointed Feb. 11th, 1723–4, by Shute, and held office till 1730.
Peter Weare	Hampton	172–	1730	Son of Judge Nathaniel Weare, born in Newbury, 1660. His wife was Elizabeth Wilson of Exeter.
Nathaniel Weare	Hampton	1730	1738	Brother of the preceding, born Aug. 29th, 1669. President Weare was his son.
Andrew Wiggin	Stratham	1729	1730	Born Jan. 6th, 1671–2. Representative, Speaker, Judge of Probate. Died, 1756.
Henry Sherburne	Portsmouth	1731–2	1742	Chief Justice, born 1674, Counsellor 1728, died Dec. 29th, 1757.
Nicholas Gilman	Exeter	1731–2	1739	Son of Counsellor John Gilman, born Dec. 26th, 1672, merchant, ancestor of Gov. Gilman, died 1749.
Benjamin Gambling	Portsmouth	1734	1737	Counsellor 1732, Clerk C. C. P., Judge of Probate 1731, died Sept. 1st, 1777. His wife was a daughter of Judge Penhallow.
Thomas Millet	Dover	1740	1742	Died 1763.
Ellis Huske	Portsmouth	1740	1750	Chief Justice, Counsellor 1733, died about 1755.
Samuel Gilman	Exeter	1740	1747	Son of Judge Nicholas Gilman, born May 1st, 1698, a taverner, died Jan. 3rd, 1785, left no children.
George Jaffrey	Portsmouth	1742	1749	Chief Justice. See above.
Jotham Odiorne	Newcastle	1742	1747	Counsellor 1724, died Aug. 16th, 1748, aged 73.
Thomas Wallingford	Somersworth	1748	1771	A laborer, merchant, died at Portsmouth, Aug. 4th, 1771.
Meshech Weare	Hampton Falls	1748	1782	Chief Justice 1776, son of Judge Nathaniel Weare, born June 16th, 1713, Harvard College 1735, President 1776 to 1785, died Jan. 15th, 1786.
Joseph Blanchard	Dunstable	1749	1763	Brother to Jonathan Blanchard, who was a delegate to Congress.
Theodore Atkinson	Portsmouth	1754	1776	Chief Justice, son of Theodore Atkinson, born at New Castle, Dec. 20th, 1697, H. C. 1718, Clerk C. C. P., admitted attorney on knowledge of forms acquired in clerkship, Collector, Naval Officer, Sheriff, Secretary, Commissioner to Canada. His wife was a daughter of Lt. Gov. Wentworth. Died Sept. 22nd, 1779, leaving no children.

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Leverett Hubbard	Portsmouth	1763	1784	Native of Rhode Island, H. C. 1742, Attorney, came to Portsmouth, about 1760, Collector of the Customs, died 1793, left no children. His wife was a daughter of Judge Jeffrey.
William Parker	Portsmouth	1771	1776	Born in Portsmouth 1703, his mother was a natural daughter of the Earl of Derby, tanner, school master, Attorney, admitted 1732, Representative, Register of Probate from 1736 to his death, April 29th, 1781.
Matthew Thornton	Merrimack	1776	1782	Native of Ireland, Physician, President of State Convention, Delegate to Congress 1776, Chief Justice Hillsboro' Co. C. C. P. 1772 to 1776, Representative, Senator, Counsellor, died June 24th, 1803.
John Wentworth	Somersworth	1776	1781	Born March 30th, 1719, Representative, Speaker, Counsellor, died May 17th, 1781. His first wife was a daughter of Judge Nicholas Gilman. John Wentworth of Dover, M. C., was his son.
Samuel Livermore	Holderness	1782	1790	Chief Justice, born in Waltham, Ms., May 14th, 1732, Coll. New Jersey 1752, LL. D., D.C., read law with Edward Trowbridge, admitted 1755, Att'y Londonderry and Portsmouth, Att'y General, Del. to Congress 1780 to 1782, Member Cong. 1789 to 1793, Senator Cong. 1793 to 1801, died 1802 or 1803. His wife was a daughter of Rev. Arthur Browne of Portsmouth, and Judge E. St. L. Livermore and Chief Justice Arthur Livermore were his sons.
Woodbury Langdon	Portsmouth	1782	1783	Mariner and merchant, Representative, Senator, Counsellor 1781, Delegate to Congress, resigned his seat on the bench 1783, re-appointed 1786, and having been impeached for neglect of duty, resigned in 1790 on receiving the office of Commissioner to settle the accounts of the States, died Jan. 23rd, 1805.
Josiah Bartlett	Kingston	1782	1790	Chief Justice 1790, born in Amesbury, Ms., November, 1729, Physician, Representative, Del. to Cong., Judge C. C. P. 1776, Chief Justice C. C. P. 1779, Gov. 1790 to 1794, died May 9th, 1795.
William Whipple	Portsmouth	1783	1785	Born in Kittery, Me., 1730, mariner, once engaged in the slave trade, Delegate to Congress 1775 to 1779, Representative, Counsellor 1776, died November, 1785.
John Dudley	Raymond	1785	1797	A descendant of Gov. Thomas Dudley, born in Exeter, April 9th, 1725, a trader, Representative and Speaker, Judge C. C. P. 1776 to 1785, died May 21st, 1805.
Woodbury Langdon	Portsmouth	1786	1790	See above.

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Names.	Residence.	Com.	End.	General Remarks.
John Pickering	Portsmouth	1790	1795	Chief Justice, native of Newington, H. C. 1761, Attorney at Greenland, Exeter, (in revolutionary war,) and Portsmouth, Representative, Senator, Counsellor 1787, Dist. Judge U. S. A. 1795, died April 13th, 1805, in his 60th year.
Simeon Olcott	Charlestown	1790	1802	Chief Justice 1795, Y. C. 1761, Attorney, Representative, Chief Jus. C. C. P. Cheshire County 1784, Sen. Cong. 1801 to 1805, died 1815.
Timothy Farrar	New Ipswich	1791	1803	Native of Lincoln, Ms., H. C. 1767, Judge C. C. P. Hillsborough Co. 1776 to 1791, Chief Justice C. C. P. Hills. Co. 1803 to 1813, Chief Justice Circuit C. C. P. 1813 to 1816, appointed Chief Jus. S. J. C. 1802, but declined the appointment, four times Elector of President and Vice-President of the United States.
Ebenezer Thompson	Durham	1795	1796	Physician, Committee of Safety, Counsellor 1776, Secretary of State, Clerk C. C. P. Strafford, Judge C. C. P. Strafford County, died Aug. 15th, 1802, aged 65.
Daniel Newcomb	Keene	1796	1798	H. C. 1768, Attorney, Representative, Chief Justice C. C. P. Cheshire Co. died 1818.
Edward St. Loe Livermore	Portsmouth	1797	1799	Son of Judge Samuel Livermore, Attorney Concord 1783, Portsmouth and Newburyport, Mem. Cong. Ms.
Payne Wingate	Stratham	1798	1809	Son of Rev. Payne Wingate of Amesbury, Ms., born 1739, H. C. 1759, Clergyman at Hampton Falls, Del. Cong. Sen. Cong. 1789 to 1793, Mem. Cong. 1793 to 1795. Died March 7th, 1838. His wife was a sister of Timothy Pickering.
Arthur Livermore	Holderness	1799	1816	Chief Justice from 1809 to 1813, son of Judge Samuel Livermore, Attorney at Concord and Chester, Representative from Chester, and Campton, Senator, Mem. Cong. 1817 to 1821, and 1821 to 1825, Ch. Jus. State C. C. P. from 1825 to 1832.
Jeremiah Smith	Exeter	1802	1809	Chief Justice, born in Peterborough, Nov. 29th, 1759, Rutgers College 1780, read law with S. Bourne and W. Pynchon, admitted by order of court, Attorney at Peterborough and Exeter, Rep. from Peterborough, Mem. Cong. 1791 to 1797, Judge of Probate Rockingham, U. S. Dist. Att'y, Judge Circuit Court U. S. A. 1801, Governor 1809, again Chief Jus. 1813 to 1816, died at Dover, Sept. 21st, 1842.

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William K. Atkinson	Dover	1803	1805	Native of Portsmouth, son of William King, H. C. 1783, Attorney at Dover, Reg. Probate Strafford from 1787 to his death, Solicitor 1789 to 1803, Attorney General, died Sept. 29th, 1820, aged 56.
Richard Evans	Portsmouth	1809	1813	Born May 13th, 1777, merchant, Rep. died in Hopkinton.
Jonathan Steele	Durham	1810	1812	Native of Peterborough, Attorney Nottingham and Durham. His wife was a daughter of Gen. Sullivan. He died Sept. 3rd, 1824, aged 64.
Clifton Claggett	Amherst	1812	1813	Son of Wyseman Claggett, read law with his father, Attorney Litchfield from 1785 to 1810, Amherst 1810, Judge of Probate Hillsboro' 1810 to 1812, and 1825 to 1829, Mem. Cong. 1803 to 1805, and 1817 to 1821, died Jan. 25th, 1829.
Caleb Ellis	Claremont	1813	1816	H. C. 1793, read law with John Davis, Boston, Attorney, Rep, Counsellor 1809, Mem. Cong. 1805 to 1807, died 1816.
William M. Richardson	Chester	1816	1838	Chief Justice, native of Pelham, born Jan. 4th, 1774, H. C. 1797, Attorney Groton, Ms. and Portsmouth, N. H. Mem. Cong. Ms. 1811 to 1814, died March 23rd, 1838.
Samuel Bell	Chester	1816	1819	Son of John Bell of Londonderry, born Feb. 9th, 1770, D. C. 1793, read law with Samuel Dana and married his daughter, Attorney Francestown and Amherst, Rep and Speaker, Senator and President, Counsellor 1809, Governor 1819 to 1823, Sen. Cong. 1823 to 1835.
Levi Woodbury	Portsmouth	1817	1823	Son of Peter Woodbury of Francestown, D. C. 1809, read law with S. Dana, Jeremiah Smith, and at Law School, Litchfield, Ct., Attorney Francestown, Clerk of Senate, removed to Portsmouth 1818, Governor 1823, Rep. and Speaker 1825, Sen. Cong. 1825 to 1831, Secretary of the Navy 1831 to 1834, Secretary Treasury 1834 to 1841, Senator Cong. 1841 to 1845, Judge S. Court U. S. A. 1845.
Samuel Green	Concord	1819	1840	Born in Concord, March 7th, 1770, read law with Peter Green and Jeremiah Rawson, admitted 1793, Attorney Concord, Representative, Solicitor. Since leaving the bench, has been in a clerkship at Washington.
John Harris	Hopkinton	1823	1833	H. C. 1791, Attorney, Judge of Probate Hillsboro' Co. 1812 to 1823, Solicitor 1817 to 1823, removed by address, died 1845.
Joel Parker	Keene	1833		Chief Justice 1838, son of Abel Parker of Jaffrey, D. C. 1811, Att'y, Representative, Professor of Medical Jurisprudence D. C.
Nathaniel G. Upham	Concord	1833	1842	Son of Nathaniel Upham of Rochester, D. C. 1820, Attorney Bristol and Concord, resigned, Superintendent of Concord Railroad.

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Names.	Residence.	Com.	End.	General Remarks.
Leonard Wilcox	Orford	1838	1842	D. C. 1817, Representative, Sen in Cong. 1842 to 1843.
John J. Gilchrist	Charlestown	1840		H. C. 1828, read law with Henry Hubbard and married his daughter, Attorney, Rep., Reg. Probate Sullivan Co.
Andrew S. Woods	Bath	1842		D. C. 1825, read law with Ira Goodall, Attorney Bath.

JUSTICES OF THE COURT OF COMMON PLEAS.

This list is imperfect, like that of the Justices of the Superior Court, and for similar reasons. Until 1680, Exeter and Hampton were annexed to the old County of Norfolk, and their Courts were holden at Salisbury, Ms. Of course the Justices of the Norfolk Court are not included in the following list, although some of them may have been from the towns now in the County of Rockingham. Up to 1680, the Common Pleas, a County Court, was holden by some one or more of the Council, and by persons in the Province, appointed for that purpose as Judges. The names of the latter only are given in the list. The Counsellors who attended at different times, were Thomas Danforth, Humphrey Atherton, Capt. Tyng, Maj. Lusher, Capt. Pike, Maj. Hathorne, Daniel Gookin, Mr. Symonds, Fr. Willoughby, Maj. Gen. Leverett, Mr. Stoughton, Maj. Thomas Clark, Maj. Willard, Worshipful Joseph Dudley.

Thomas Wiggin	Dover	1659	1663	Governor of Dover, assisted Massachusetts when the Provinces were united.
Bryant Pendleton	Portsmouth	1659	1665	
Valentine Hill	Dover	1659	——	
Richard Waldron	Dover	1659	1682	Representative and Speaker of Massachusetts and New Hampshire, Counsellor, and on President Cutt's death at the head of the Province, killed by the Indians, June 27th, 1689, aged 80.
Edward Hilton	Dover	1661	1664	Native of London, commenced the settlement of the State at Dover, 1623, removed to Exeter, now New Market, and died there.
Richard Cutt	Portsmouth	1663	1665	Native of Wales, died, 1676.
John Cutt	Portsmouth	1665	1673	Brother of the preceding, President, died March 27th, 1681.

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Elias Stileman	Newcastle	1666	1682	Representative, Counsellor, Vice President, died Dec., 1695.
Job Clement	Dover	1670	1682	Died, 1682.
Peter Coffin	Dover	1670	1674	See S. J. C.
Richard Martyn	Portsmouth	1676	1683	Counsellor 1680, died, 1693.
Thomas Daniel	Portsmouth	1676	1682	His wife was a daughter of Richard Cutt. Counsellor 1680, died, Nov. 1683, leaving no children.
William Vaughan	Portsmouth	1680	1686	Counsellor 1680. See S. J. C.
John Gilman	Exeter	1680	1682	Counsellor 1680. Died July 24th, 1708. Ancestor of Gov. Gilman.
Samuel Dalton	Hampton	1680	1681	Born about 1629, died Aug. 22nd, 1681.
Christopher Hussey	Hampton	1680	1682	Counsellor 1680, died 1686.
Walter Barefoote	Portsmouth	1683	1687	Native of England, Physician, Lt. Governor.
Nathaniel Fryer	Newcastle	1683–4	1695	Born about 1626, Counsellor 1683, died Aug. 13th, 1705. His daughter Elizabeth was wife of Judge Hinckes.
Thomas Packer	Portsmouth	1683–4	1695	See S. J. C.
George Jaffrey	Portsmouth	1695	——	Probably the father of Judge Jaffrey of the S. J. C.
Shadrach Walton	Portsmouth	1695	——	And again from 1716 to 1737. See S. J. C.
John Tuttle	Dover	1695	——	
Richard Waldron	Dover	1702	1706	Son of Maj. Waldron. Judge of Probate, died Nov. 30th, 1730, aged 80.
Henry Dow	Hampton	1696	1707	Representative, Counsellor 1702.
John Woodman	Durham	1702	1706	Died 1706.
Theodore Atkinson	Newcastle	1702	1718	Native of Boston, Counsellor, died May 6th, 1719, aged 50. Father of Chief Justice Atkinson.
Winthrop Hilton	Exeter	1706	1710	Grandson of Judge Edward Hilton, Counsellor 1710. Killed by the Indians 1710, aged 39.
George Vaughan	Portsmouth	1707	1715	Son of Judge Wm. Vaughan, born April 13th, 1676, H. C. 1696, Lt. Governor. His first wife was a daughter of Gov. Belcher.
Theophilus Dudley	Exeter	1707	1713	Son of Richard Dudley, born Oct. 4th, 1644, died 1713.
John Wentworth	Portsmouth	1713	1718	Son of Samuel Wentworth, Counsellor 1712, Lt. Governor, died Dec. 12th, 1730, aged 59.
Richard Gerrish	Dover	1717	1717	Son of Judge John Gerrish of S. J. C., Register of Probate, Counsellor 1716, died 1717.
James Davis	Durham	1717	1729	Died 1749.

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Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
Jotham Odiorne	Newcastle	1719	1730	See S. J. C.
Joshua Pierce	Portsmouth	1729	1730	Counsellor 1732, died 1743, aged 72.
Nicholas Gilman	Exeter	1729	1730	See S. J. C.
Richard Waldron	Portsmouth	1730	1742	Son of Judge Richard Waldron, Jr., H. C. 1712, Counsellor 1732, Secretary, Judge of Probate, died Aug. 23rd, 1753, aged 60.
Paul Gerrish	Dover	1730	1742	Son of Judge John Gerrish of S. J. C. Died 1744.
Ephraim Dennet	Portsmouth	1731	1741	Counsellor 1732.
Nathaniel Rogers	Portsmouth	1737	1742	
Richard Wibird	Portsmouth	1741	1742	Counsellor 1739, Judge of Probate, died Sept. 25th, 1765, aged 63.
Theodore Atkinson	Newcastle	1742	1754	See S. J. C.
Joshua Pierce	Portsmouth	1742	1754	
Daniel Warner	Portsmouth	1742	1745	Counsellor 1753, appears also on the Bench 1771, died 1778.
William Moore	Stratham	1742	1748	
John Newmarch	Portsmouth	1748	1765	Counsellor, died 1765.
John Wentworth	Portsmouth	1754	1773	Judge of Probate, died 1773.
Clement March	Greenland	1754	1775	Son of Dr. Israel March, died 1777.
Peter Livius	Portsmouth	1765	1772	Counsellor 1765, died in England, 1795, aged 68.
John Phillips	Exeter	1771	1775	Native of Andover, Ms., H. C. 1735, Counsellor 1774, died April, 1795, leaving no children.
Christopher Toppan	Hampton	1774	1775	Counsellor, died Feb. 28th, 1818, aged 83.
Nathaniel Folsom	Exeter	1776	1790	Chief Justice from 1782, Counsellor 1776, Committee of Safety, Del. Cong. died May 26th, 1790, aged 64. Gov. Gilman married his daughter.
John Langdon	Portsmouth	1776	1777	Born 1740, Del. Cong., Rep. and Speaker 1774 to 1782, also 1804, Senator and President, President of N. H. 1788, Sen. Cong. 1789 to 1801, President of the U. S. Senate at organization of the Government, Governor, died Sept. 18th, 1818.
John Dudley	Raymond	1776	1785	See S. J. C.
Josiah Bartlett	Kingston	1776	1789	See S. J. C.

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Timothy Walker	Concord	1777	1809	Chief Justice from 1790. Son of Rev. True Walker, Counsellor 1777, died May 5th, 1822, aged 85.
Samuel Hale	Portsmouth	1778	1785	Native Newbury, Ms., born 1718, H. C. 1740, died July 10th, 1807.
John Calfe	Hampstead	1783	1808	Born in Newbury, Ms., June 13th, 1741, Rep. Clerk House 25 years, died Oct. 30th, 1808.
Abiel Foster	Canterbury	1784	1789	Born in Andover, Ms., Aug. 8th, 1735, H. C. 1756 Clergyman, Del. Cong. Mem. Cong. 1789 to 1791, and 1795 to 1803. Rep. Senator and President, died Feb. 6th, 1806.
William Parker	Exeter	1790	1807	Son of Judge William Parker, graduate of Harvard College, 1751, Attorney admitted 1765, Reg. Probate, died 1813.
Thomas Bartlett	Nottingham	1790	1805	Representative and Speaker.
Levi Bartlett	Kingston	1808	1813	Chief Justice from 1810, son of Gov. Bartlett, born Sept. 2nd, 1763, Representative, Counsellor, 1802, Judge Dis. C. C. P. 1816, died Jan. 30th, 1828.
Richard Jenness	Deerfield	1809	1813	Representative, Senator, father of Hon. Benjamin Jenness and grandfather of Hon. Benning W. Jenness.
Daniel Gookin	North Hampton	1809	1813	Son of Rev. Nathl. Gookin, Representative, Counsellor 1807, Judge of Probate.
Timothy Farrar	New Ipswich	1813	1816	Chief Justice Circuit C. C. P. see S. J. C.
Oliver Peabody	Exeter	1813	1816	Circuit C. C. P. born in Andover, Ms., Sept. 2nd, 1752, H. C. 1773, read law with Theophilus Parsons, Attorney Exeter, 1781, Judge of Probate, Senator and President 1794 and 1813, Treasurer 1794 to 1804, Sheriff, died Aug. 3rd, 1831.
Samuel Hale	Barrington	1813	1816	Circuit C. C. P. Representative, Senator, Judge C. C. P. Strafford 1794 to 1813, died April 28th, 1828, aged 70.
Daniel M. Durell	Dover	1816	1820	Chief Justice Dis. C. C. P. Native of Lee, D. C. 1794, Attorney at Dover and Portsmouth, Rep. Dover, Mem. Cong. 1807 to 1809, Dist. Attorney U. S.
Levi Bartlett	Kingston	1816	1817	Dis. C. C. P. see above.
George W. Prescott	Portsmouth	1817	1818	Dis. C. C. P. Native of Newcastle, D. C. 1795. Attorney, died 1818.
John Harvey	Northwood	1818	1820	Son of Col. John Harvey, Dis. C. C. P. Rep., Sen., Judge of Probate; Ch. Justice Sessions.
Hall Burgen	Allenstown	1818	1820	Dis. C. C. P. Rep. Senator, died at Concord.

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Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
Arthur Livermore	Holderness	1824	1833	Chief Justice State C. C. P. see S. J. C.
Timothy Farrar, Jr	Hanover	1824	1833	State C. C. P. Son of Judge Timothy Farrar, D. C. 1807, read law with Daniel Webster, admitted 1810 Attorney at Portsmouth, Hanover, Exeter, Boston.
Josiah Butler	Deerfield	1824	1833	State C. C. P. Native of Pelham, H. C. 1803, Attorney at Pelham and Deerfield, Rep. Pelham and Deerfield, Sheriff, Clerk C. C. P., Mem. Cong. 1817 to 1823.
Bradbury Bartlett	Nottingham	1832		Son of Judge Thomas Bartlett, Rep., Senator.
Dudley Freese	Deerfield	1832	1842	Representative, died 1842.
Charles F. Gove	Nashville	1843		State Jus. C. C. P. son of Dr. Gove, D. C. 1817, read law in Law School Cambridge, Attorney Goffstown, Clerk Reps, Rep., Senator and President, Attorney Gen.
Noah Tebbetts	Rochester	1843	1844	State Jus. C. C. P. Bowd. C. 1822, read law with J. H. Woodman and married his daughter, Attorney Parsonsfield, Me. and Rochester, Rep., died 1844.
James Pickering	Newington	1843		Representative, Senator.
Ira A. Eastman	Gilmanton	1844		State Jus. C. C. P., D. C. 1829, Attorney Troy N. Y. and Gilmanton, Clerk N. H. Senate, Register of Probate Strafford County, Representative and Speaker, Member Congress 1839 to 1843.

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SHERIFFS.

The list of Sheriffs before 1741, is incomplete.

Richard Jose	Portsmouth	1683	——	Died 1707.
Thomas Phips	Portsmouth	——	——	
Theodore Atkinson	Portsmouth	1729	——	See S. J. C.
Richard Wibird	Portsmouth	1732	——	See C. C. P.
Eleazer Russell	Portsmouth	1733	——	
Thomas Packer	Portsmouth	1741	1771	Son of Judge Thomas Packer.
John Parker	Portsmouth	1771	1791	Died 1791.
George Reid	Londonderry	1791	1805	Died 1816.
Oliver Peabody	Exeter	1805	1810	See C. C. P.
Josiah Butler	Deerfield	1810	1813	See C. C. P.
Silas Betton	Salem	1813	1818	Native of Windham, D. C. 1787, Attorney, Rep. Senator, Mem. Cong. 1803 to 1807, died Jan. 22nd, 1822.
Clement Storer	Portsmouth	1818	1823	H. C. 17—, Rep. and Speaker, Senator and President, Mem. Cong. 1807 to 1809, Sen. Cong. 1817 to 1819, Sheriff again 1828 to 1830, died 1830.
John Bell	Chester	1823	1828	Brother of Gov. Samuel Bell, Merchant, Counsellor 1817, Gov. 1828, died, 1836.
Clement Storer	Portsmouth	1828	1830	See above.
Benjamin Jenness	Deerfield	1830	1835	Son of Judge Richard Jenness, Rep. Sen. Counsellor 1845.
Joseph Towle	Epping	1835	1840	
Samuel Marshall	Derry	1840	1845	
Stephen W. Dearborn	Exeter	1845		

To be concluded.

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STATISTICS OF THE TRIENNIAL CATALOGUE OF DARTMOUTH COLLEGE FOR 1846.

The following is a List of those who have graduated, from the commencement of the Institution, and also of those who have entered the ministry each year.

Year.	*Grad.*	*Min.*	*Year.*	*Grad.*	*Min.*	*Year.*	*Grad.*	*Min.*	*Year.*	*Grad.*	*Min.*
1771	4	2	1790	31	10	1809	35	5	1828	41	20
1772	2	2	1791	49	20	1810	27	5	1829	33	7
1773	6	4	1792	27	9	1811	53	12	1830	31	10
1774	8	6	1793	39	9	1812	35	5	1831	28	9
1775	11	7	1794	45	9	1813	41	11	1832	33	8
1776	12	3	1795	32	10	1814	33	7	1833	30	7
1777	12	9	1796	35	8	1815	31	12	1834	29	8
1778	17	6	1797	30	3	1816	24	11	1835	50	15
1779	17	2	1798	40	14	1817	39	19	1836	44	13
1780	10	5	1799	35	8	1818	28	15	1837	37	9
1781	4	1	1800	28	4	1819	25	7	1838	42	7
1782	4	1	1801	29	9	1820	24	8	1839	61	11
1783	14	6	1802	22	8	1821	26	11	1840	52	7
1784	17	13	1803	44	7	1822	45	23	1841	75	4
1785	20	12	1804	34	8	1823	33	11	1842	82	
1786	25	10	1805	28	6	1824	28	6	1843	71	
1787	27	11	1806	33	6	1825	27	9	1844	59	
1788	19	9	1807	41	6	1826	36	18	1845	60	
1789	24	8	1808	40	7	1827	38	10	1846	27	
									76 yrs.	2,440	600

Of those who have graduated in the regular course of study, 20 have been Presidents of colleges; 73 have been Professors in colleges and theological seminaries. One class alone, that of the year 1828, has furnished one President, and nine Professors of colleges. Nine have been Governors of States; 20 have been Judges of the Supreme Courts; 10 have been Senators in Congress; 46 have been Representatives in Congress; 2 have been ministers to Foreign Courts; 1 Secretary of State: 1 Secretary of the Navy and of the Treasury, and 1 Postmaster-General.

No college, according to its age and number of graduates, has furnished more distinguished men in the different learned professions than Dartmouth. Besides the above alumni, nearly 735 not alumni of the Institution, have received the degree of bachelor or doctor in medicine in the regular course of study; and 360 have received honorary degrees—making in the whole, 3,466 who have received degrees at the Institution. Of the 2,440 alumni, 1,573 are now living; and of the 600 ministers, 373 still survive.

The Rev. Laban Ainsworth, of Jaffrey, in this State, is the oldest graduate of the college now living. Though four others before him in the Catalogue, are not starred, viz: Judge Gilbert, and the Rev. Dr. Kellogg, of the class of '75, Mr. Silas Little, of the class of '76, and Mr. Solomon Howe, of the class of '77; yet, it is believed, that they all are deceased. Dr. Kellogg died, Aug. 13th, 1843, aged 87 years, and Judge Gilbert died the present year before the Catalogue was issued, in the 91st year of his age. The time of the decease of the other two, is not known.—— The Rev. Mr. Ainsworth is in the 89th year of his age.

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A STATISTICAL ACCOUNT OF THE CONGREGATIONAL MINISTERS AND CHURCHES IN CARROLL COUNTY, N. H., FROM ITS SETTLEMENT TO THE PRESENT TIME.

By the Rev. Jeremiah Blake of Tamworth.

Towns.	*Ministers.*	*Native Place.*	*Born.*	*Educated.*		*Settled.*	*Dismissed.*
Conway	Nath'l Porter, D. D.	Topsfield, Ms.	Jan. 16, 1745	Harvard,	1768	Oct. 20, 1778	d. Nov., 1836
	Benjamin G. Willey	Conway	Feb. 11, 1796	Bowdoin,	1822	May 25, 1824	Nov., 1831
	Allen Gannett	Tamworth	1806	Dartmouth,	1826	Jan. 20, 1836	June 22, 1838
	John Wilde	Dorchester, Ms.	1802	Middlebury,	1827	June 12, 1839	1845
Effingham	Gideon Burt			Williams,	1798	1803	1805
Moultonboro'	Samuel Perley	Ipswich, Ms.	1742	Harvard,	1763	Oct. 8, 1778	1779
	Jeremiah Shaw	Hampton	1747	Harvard,	1767	Nov. 17, 1779	1816
	Joshua Dodge	Hamilton, Ms.	Sept. 21, 1780	Dartmouth,	1806	Feb. 27, 1828	
Ossipee	Samuel Arnold	Lancaster, Ms.	Sept. 23, 1800	———		Sept. 23, 1829	Sept., 1831
	John S. Winter	Danbury	April 24, 1793	———		Nov. 8, 1837	
Sandwich	David P. Smith	Hollis	Sept. 20, 1795	Dartmouth,	1823	May 23, 1827	June 28, 1832
	Giles Leach	Bridgewater, Ms.	April 1, 1801	Amherst,	1829	Feb. 6, 1833	1840
	Otis Holmes	Worcester, Ms.	Oct. 3, 1803	Gil. Theo. Sem.,	1842	Sept. 8, 1842	
Tamworth	Samuel Hidden	Rowley, Ms.	Feb. 22, 1760	Dartmouth,	1791	Sept. 12, 1792	d. Feb. 13, '37
	William L. Buffett	Greenwich, Ct.	April 22, 1799	Yale,	1819	July, 1837	April 22, 1842
	Jeremiah Blake	Pittsfield	April 17, 1800	Gil. Theo. Sem.,	1838	June 14, 1843	
Wakefield	Asa Piper	Acton, Ms,	Mar. 7, 1757	Harvard,	1778	Sept. 22, 1785	d. May 17, '35
	Samuel Nichols	Boston, Ms.	Dec. 4, 1798	Theo.Sem.Bang	1826	Sept. 17, 1828	May 7, 1833
	Nathaniel Barker	Amesbury, Ms.	Jan. 6, 1796	Dartmouth,	1822		
Wolfborough	Ebenezer Allen	Martha's Vin'd,Ms.	1746	Harvard,	1771	Oct. 25, 1792	d. July 27, '06
	Jeremiah Blake	Pittsfield	April 17, 1800	Gil. Theo. Sem.,	1838	Nov. 1, 1838	Oct. 10, 1842
	Jeffries Hall	Cornish	Feb. 3, 1802	Amherst,	1829		
Wolfboro'No'th	James Doldt	Groton, Ms.	Sept. 30, 1809	Gil. Theo. Sem.,	1841	Sept. 21, 1843	

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NOTES RESPECTING THE CONGREGATIONAL MINISTERS AND CHURCHES OF CARROLL COUNTY.

There are in the County of Carroll, *fourteen* towns. In *five* of these, viz: Chatham, Albany, Eaton, Freedom and Brookfield, there never have been any Congregational Churches. In the other *nine* towns there are *eleven* Congregational churches, viz: 1 in Conway, 1 in Effingham, 1 in Moultonboro', 1 in Ossipee, 2 in Sandwich, 1 in Tamworth, 1 in Tuftonborough, 1 in Wakefield, 2 in Wolfborough. The churches in Sandwich North and Tuftonborough, are very small and feeble. There are at present *five* settled Pastors in the County, viz: one in each of the towns of Moultonborough, Ossipee, Sandwich, Wolfborough and Tamworth. There are also *two* supplies, the Rev. Mr. Barker of Wakefield, and the Rev. Mr. Hall at Wolfborough Bridge. Some have been for the year past without even a stated supply, viz: those of Conway, Effingham and Tuftonborough, though some efforts are now making to settle Pastors over the two former churches. There never have been settled within the bounds of this County but seventeen Congregational ministers, viz: 4 in Conway, 3 in Moultonborough, 2 in Ossipee, 3 in Sandwich, 3 in Wolfborough, and 2 in Wakefield. Of these sixteen, only six are known to be dead, ten are still living.

Conway.—Having been licensed, the *Rev. Dr. Porter* preached a short time at Blue Hill, Me. In Sept., 1773, he was ordained at New Durham. July 26th, 1776, he was appointed Chaplain of the Regiment, commanded by Col. Joshua Wingate, went through the wilderness to Mount Independence, on Lake Champlain, lived with the soldiers and shared in their privations and sufferings, and was in the service five or six months. He left New Durham in 1777, and settled in Conway in the year 1778, when the country was new. Dr. Porter, by an arrangement with his people, left preaching at Conway in 1814, though he never was dismissed till death terminated his labors, having been Pastor fifty-seven years. He preached at Fryeburg, Me., a number of years. He died at his residence in Conway, November, 1836, in the 92nd year of his age, his mental powers, especially his memory, having become much impaired. He was a man naturally of a very strong and clear intellectual capacity, able as a preacher, and highly upright and Christian-like as a man. His theology was taken in its form more from the Bible than human systems. Besides, it is said of him, that he used to labor by day and write his sermons by night—not by the light of a lamp or candle, but by pitch-wood light, as he was poor, and his people were unable to afford him much support. He received the degree of Doctor in Divinity at Dartmouth and Harvard Colleges in the same year, 1814.

A few of Dr. Porter's sermons were published, viz: one preached at Concord, before the Legislature, June, 1804; one at Conway, on the death of General Washington, in 1800; and one on the 4th of July, 1811; perhaps others.

Dr. Porter married, December, 1773, for his first wife, Sarah Stetson, daughter of Capt. James Stetson of Portsmouth. They were the parents of thirteen children, viz: Nathaniel, Sarah, Tobias, Jacob, Mary,

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Patty Montford, John, Patty Montford, 2nd, Abigail, James, John, 2nd, Daniel True, and Stephen, five of them still survive. Mrs. Porter deceased Feb. 8th, 1810, aged 55 years, and Dr. Porter married for his second wife the widow Phebe Page, Jan. 12th, 1812.

Rev. Benjamin Glazier Willey was ordained and settled as colleague with Dr. Porter. He continued eight years Pastor of the Church, and then removed to Milton, where he continued more than thirteen years, preaching the gospel of the blessed God, but was never installed. His successor in that place is the Rev. Edward F. Abbott, a graduate at Gilmanton Theological Seminary in the year 1846. Mr. Willey was born in Conway, Feb. 11th, 1796, was the son of Samuel Willey, Esq., one of the first settlers in the town, who lived to the great age of more than ninety-one years. He was vigorous and active till near his death. He showed that hard labor and plain living, which were incident to the early settlers of the county, are not unfavorable to longevity and health. Mr. Willey was also brother to Capt. Willey, who, with his whole family, were destroyed on the night of Aug. 28th, 1826, by an avalanche from the White Mountains. He married Rachel M. Mitchell of North Yarmouth, Me., daughter of Dea. Jacob Mitchell of that place. They have had three children, Phebe Mitchell, who died in February, 1844, aged 18 years, much endeared to her friends for her numerous virtues; Stuyvesant Ten Broeck and Jacob Mitchell, who are still living. Mr. Willey with his family, now reside in Gilmanton, having left Milton some months since.

Rev. Mr. Gannett was the son of Dea. Matthew Gannett of Tamworth. He was the son of Seth, who was the son of Joseph, that settled in Bridgewater, who was the son of Joseph, who was the son of Matthew Gannett, who was born in England in 1618, came early to this country, settled first in Hingham, Ms., and thence soon removed to Scituate. He studied theology for a time at the Theological Seminary, Andover, but did not graduate. Since he left Conway, he has preached at Edgartown, on Martha's Vineyard, and at other places in the vicinity of Boston, but has not been settled.

The immediate successor of Rev. Mr. Gannett, was the *Rev. John Wilde.* He studied divinity at the Theological Seminary, Andover, and had been settled at Grafton, Ms., previous to his going to Conway. He is now settled at Falmouth, Me.

Effingham.—After the dismission of *Rev. Mr. Burt*, the church was for some time destitute of stated preaching. The Rev. Thomas Jameson, afterwards minister of Scarboro', Me., supplied them for several years while Preceptor of the Academy. Subsequently the Rev. John Mordough preached for them as a stated supply. Afterwards he was settled at Saccarappa, Me., and is now preaching at Amesbury Mills, Ms. Rev. James Doldt, now of N. Wolfboro', supplied here for a time.

Moultonboro'.—The Congregational church was embodied, March 12th, 1777, and *Rev. Mr. Perley* supplied the pulpit one or two years previous to his settlement, and but a few months afterwards. He was b. July 22nd, 1742, and ordained over the church at Seabrook, Jan. 31st, 1765, and dismissed May 22nd, 1775. He studied divinity with Rev. George Leslie, and married Hephzibah Fowler of Ipswich, Ms. After leaving Moultonboro', he was installed at Groton, N. H., in 1779, where he remained about five years; at Gray, Me., 1784, and continued there in office until 1791, and died Nov. 28th, 1831, aged 89.

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Rev. Mr. Shaw was the son of Edward Shaw, of Hampton. His mother's name, before marriage, was Ruth Fellows. She was of Salisbury, Ms. Mr. Shaw's grand-father's name, as well as his great-grand-father's name, was Edward. The latter, it is said, came from England and settled in Hampton; and a descendant in the fifth generation now lives on the same spot where the first Mr. Shaw fixed his place of residence, and the house is now standing and inhabited, in which the Rev. Mr. Shaw was born one hundred years ago. Mr. Shaw preached in Moultonboro' fifty-two years before his dismission, and occasionally, six years afterwards. During his ministry he solemnized more than 400 marriages. He died in 1834, at the age of 87 years and 9 months. Mr. Shaw was a man of respectable talents, sound in judgment, modest in deportment, and peaceful in his life. He studied divinity with Rev. Ebenezer Flagg of Chester, and married for his wife Hannah Moulton of Hampton, daughter of John Moulton, who was once an Elder of a Presbyterian church in Newburyport. She died, March 26th, 1827, aged 76. They had seven children, viz: Abigail, John M., Jeremiah, a Deacon of the church, Edward, Eunice, Ichabod, who was a physician, an account of whom is given in the Repository, Vol. I., on page 73, and Ruth F. Only two children, John M., and Jeremiah, survive. But two of Mr. Shaw's written works are known to have been published: one an answer to a work written by Ballou, on the Atonement; the other a pamphlet entitled "Great is the Mystery of Godliness."

Rev. Mr. Dodge's father's name was George, as was also his grandfather's. His mother's maiden name was Mary Cleaves. She was from Beverly, and her mother was a Pearly from Boxford. He fitted for college at Atkinson Academy under the instruction of the Hon. John Vose. He studied divinity with Rev. Drs. Manassah Cutler, Abiel Abbott and Samuel Worcester, settled in the ministry in the First Parish in Haverhill, Ms., Dec. 21st, 1808, and was dismissed from that people, June 13th, 1827.

Mr. Dodge married, March 1st, 1809, for his first wife, Mary Shatswell of Ipswich, whose father's name was Nathaniel, and whose great-grand-father came to this country from England. They had two children, Nathaniel Shatswell and Mary Elizabeth. They adopted a child which they named Lydia Ann Dodge. The son has been liberally educated, and is by profession an Instructor of youth. He is married to Emily Pomroy, daughter of Lemuel Pomroy, Esq., of Pittsfield, Ms., where he now resides.

Mr. Dodge's first wife deceased, July 31st, 1829, and he married, March 29th, 1831, for his second wife, Martha Hubbard of Sandwich, whose father's name was John Hubbard. Mr. Dodge has published a "Second Centennial Sermon on the Landing of our Forefathers," 1820; and also occasionally pieces in periodicals.

Ossipee.—*Rev. Mr. Arnold* studied divinity in part with the Rev. Mr. Ward of Plymouth, and supplied for a time at Bristol and Loudon. He is the author of two publications on Baptism, and one or two others. After being at Ossipee a few years, a difficulty arose in respect to his moral character, and he withdrew from the ministry. He then read law, and is supposed to be in its practice in some of the Western States. He married a daughter of Dea. Grover of Atkinson.

The given name of the *Rev. John Searle Winter's* father was Benjamin,

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whose native place was Newburyport. His mother's name was Hannah Searle, daughter of William Searle. He studied divinity with Rev. Drs. Parish of Newbury, (Byfield,) Ms., and Wood of Boscawen. He was licensed to preach the gospel by the Hopkinton Association, June 25th, 1825, and labored in Danbury and vicinity till March, 1831, having been ordained to the work of an Evangelist, the last Wednesday in April, 1828, by the Hopkinton Association. He labored also as acting Pastor of the Congregational church in Bristol six years, ending March 6th, 1837. He commenced his ministerial services in Ossipee, March 12th, 1837, and was installed Pastor, Nov. 8th, 1837. He was married to Elizabeth Webster of Salisbury, Sept. 28th, 1818, by whom he has had five children, four of whom are still living.

Between the dismission of Mr. Arnold and the employment of Mr. Winter, the pulpit at Ossipee was supplied by various Congregational preachers.

SANDWICH.—The Congregational church at Sandwich was formed August, 1814, through the instrumentality of the *Rev. William Cogswell*, a missionary sent from the Massachusetts Missionary Society to preach in Sandwich and vicinity. An interesting revival of religion commenced with his labors, which resulted in the conversion of many, and the establishment of a church, which has lived and flourished. The church, at its formation, consisted of 13 members. Others were soon added so as to make 27 in the whole, and the revival continued. Mr. Cogswell's mission closed in September. From that time to the settlement of Mr. Smith, the church and society were favored, most of the time, with the services of missionaries or stated supplies.

Rev. David Page Smith was the son of the Rev. David Smith of Meredith. After leaving Sandwich, he was settled at Newfield, Me., and is now happily settled as the Pastor of the Evangelical Church in Greenfield in this State. Having preached as a stated supply for about six years, he was installed Pastor, May 8th, 1845.

Rev. Mr. Leach was the son of Levi Leach of Bridgewater, Ms. He studied divinity at the Theological Seminary, Andover. When ordained, he was sick so as to be confined to the house, and the ordaining services, as Ordaining Prayer and Imposition of Hands, Charge and Right Hand of Fellowship, were performed in a private house; the other services on the occasion, as sermon, prayers and address, were in the Meeting-house. After dismission from Sandwich, Mr. Leach was installed over the church at Meredith village, Nov. 23rd, 1842, and still continues their Pastor He married Elizabeth Thompson, daughter of Stephen Thompson of Heath, Ms., Feb. 25th, 1833. Their children are Elizabeth Hervey, Lucy Ann and Clara Amelia. Mr. Leach has published some Reports of Benevolent Societies, and also occasionally pieces in different periodicals.

The *Rev. Mr. Holmes*, previously, to commencing his studies for the ministry, officiated as a lay-missionary in Boston. After concluding to engage in the ministry, he pursued preparatory studies at Gilmanton Academy until 1839, when he entered Gilmanton Theological Seminary, where he graduated in 1842. He was licensed to preach by the Hopkinton Association of ministers in June of that year. Immediately after leaving the Seminary, he commenced preaching at Sandwich, and was soon ordained. The ordination sermon was delivered by the Rev. Prof.

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Rood. Mr. Holmes married Sarah Preston of Dorchester, Ms., by whom he has five children.

TAMWORTH.—The following history of the *Rev. Mr. Hidden* is found written on the marble slab over his tomb:

"Rev. Samuel Hidden died Feb. 13, 1837, aged 77 years, and in the 46th year of his ministry.

He was born at Rowley, Mass., Feb. 22, 1760. Graduated at Dartmouth College in August, and licensed to preach in October, 1791. Ordained upon a rock, Pastor of the Congregational church in Tamworth, to which were added, during his ministry, 503.

As a Christian, he was meek and humble, active, faithful, and devoted, with a heart and hand of expansive benevolence and hospitality.

He was a patron of literature, the friend and instructor of youth, and through life a distinguished lover of sacred music.

In preaching the gospel, his promptness, zeal, plainness, happy illustration, and meltings of heart for immortal souls, rendered him beloved and respected by all.

His long day was literally and cheerfully spent in the service of his Lord and Master, and the hope of being soon with his Saviour, God, inspired his triumphant exclamation in death, "Just draw back the veil, and I am there," and tuned his enchanting lyre for the last song,

"Angels, roll the rock away!
Death yield up the mighty prey!"

Blessed and holy is he that hath part in the first resurrection."

Mr. Hidden's remains lie interred near the meeting house in which he had preached almost half a century, and which has undergone but very little change in its inward structure since it was first erected. Near his grave also is the remarkable rock on which he was ordained, just before the meeting house was built, around which, at his ordination, were seated the former inhabitants of the town of Tamworth and vicinity.

Rev. Mr. Hidden studied divinity with Rev. Isaac Smith of Gilmanton, who also preached his ordination sermon. When he came to Tamworth the country was new, the roads extremely bad, the inhabitants few, scattered, and poor. He was the first minister of any denomination that *settled* in the town, and almost the first that *preached* there. It was not until many years after he settled in Tamworth, that a chaise or any other carriage was seen in which people rode to meeting or journeyed. When, at length, the *first chaise* passed through the town, *it was published in the newspapers.*

Mr. Hidden was married Nov. 29th, 1792, to Betsey Price, daughter of William Price of Gilmanton. The children of Mr. Hidden were five; only one of whom is now living, viz; Dea. William P. Hidden of Tamworth, now an officer of the church to which his father preached. Here it may be noticed, that in three of the Congregational churches in this small County, there are three officiating deacons, all sons of the ministers who preached in these towns about half a century each, viz: Dea. Piper of Wakefield, Dea. Shaw of Moultonboro', and Dea. Hidden of Tamworth. This may be one evidence that God establishes his covenant with parents and their seed after them—that he is a covenant-keeping God.

The labors of Mr. Hidden were abundant. During the first years of

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his ministry, his field was almost unbounded. There were but four Congregational ministers beside himself in all this part of the then Strafford County, now the County of Carroll, viz: Rev. Mr. Shaw of Moultenboro', Rev. Mr. Allen of Wolfboro', Rev. Mr. Piper of Wakefield, and Rev. Dr. Porter of Conway. There were but two Congregational ministers also at this time on this part of Maine, adjoining New Hampshire, viz: Rev. Mr. Rolfe of Parsonsfield, and Rev. Mr. Fessenden of Fryeburg. There were but few ministers of any denomination besides these, in all the region in New Hampshire between lake Winnipisiogee and the White Mountains, and in the Western border of Me. Most of the other ministers in those days around Mr. Hidden were men of retirement and study, and did not wish to travel much from their own towns; but Mr. Hidden's benevolent heart could not rest while he saw the inhabitants of the surrounding country, scattered "as sheep upon the mountains, having no shepherd." At this sight, "his soul was stirred within him;" and as Paul declared, that as far as was in him, he determined "to preach the gospel to them that were at Rome also;" so with Mr. Hidden, "his spirit had no rest" until he had proclaimed salvation, not only to those perishing around him in New Hampshire, but in Maine also. Mr. Hidden was undoubtedly the most popular, efficient, and successful minister of his day in all the region of country which is now included in Carroll County.

The *Rev. William Lewis Buffett* was born in Greenwich, Ct., April 22nd, 1799. He studied Theology at Andover, where he graduated, Jan., 1823. October 7th, 1833, he was married to the widow Mary Maria Pratt. His father is the Rev. Platt Buffett, who was 35 years Pastor of the Congregational church in Greenwich, Stanwich Parish, Ct., where, in advanced life, having resigned his pastoral charge, he now resides.

His grand-father, on his father's side, was Isaac Buffett, a military officer in the Revolutionary Army. He was killed at Smithtown, Long Island, when at the head of his troops under his command; he attacked a numerous body of tories, (soldiers fighting against their country,) on their retreat from a predatory excursion, in which his own dwelling, amongst others, had been robbed. His ancestors, on his father's side, came originally from France. They were Huguenots, who, being driven from that country by Catholic persecution, settled on Long Island. His grand-father, on his mother's side, was the late Rev. Isaac Lewis, D. D., who, a few years since, deceased at his residence in West Greenwich, Ct. He was chaplain in the Revolutionary Army, and was extensively known, respected, and beloved by the clergymen of our country in his day. He died at an advanced age.

Mrs. Buffett's father was Jacob Latimer of Hartford, Ct. Her mother's maiden name was Mary Mather. She was a descendant of the venerable Cotton Mather, and is also a cousin of the Rev. Dr. Cooley of Granville, Ms.

After leaving the Seminary at Andover, Mr. Buffett labored as a stated supply at Farmington, Me., and in Aurora, Cayuga Co., N. Y. In 1825, he was settled Pastor of the church in Atwater, Ohio, and was dismissed in 1833; after this, for some time he preached in Stowe and Ruggles, in in the same State. He is now laboring in Sylvania and La Sale, Ohio, where the Lord has recently poured out his Spirit and greatly blessed his labors.

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The *Rev. Mr. Blake* was born in Pittsfield, N. H., April 17th, 1800. His father's name was Enoch Blake; born in Hampton Falls. He was the son of Jeremiah Blake, who was the son of Joshua Blake, who was born in the township of Hampton, then embracing the present towns of North Hampton, Hampton, Hampton Falls, Seabrook, South Hampton, and Kensington.

His father, in his youth, attended the ministry of the Rev. Dr. Samuel Langdon, who had been previously President of Cambridge College. His mother was Hannah Eastman of Kensington.

In the spring of 1822, the Rev. Mr. Blake commenced study preparatory to admission to College; but his health failing him, he entered on the study of Medicine, in 1823, with William Prescott, M. D., of Gilmanton. He attended Medical Lectures at Brunswick, Me. and Hanover, and received the degree of M. D., at Dartmouth College, in 1826. Soon after, he commenced the practice of Medicine in his native town, and after a practice of ten years, left his profession, and entered the Gilmanton Theological Seminary, where he graduated in 1838. He was licensed to preach the gospel, by the Deerfield Association, in January of the same year.

After laboring several months as a stated supply at Gilmanton Iron Works, he was settled as Pastor over the church at Wolfborough. He commenced his labors in Tamworth in September, 1842. Mr. Blake married a daughter of the late John Carroll, Esq. of Pittsfield.

WAKEFIELD. The *Rev. Mr. Piper* was the son of Josiah Piper of Acton, Ms., fitted for college with the Rev. Mr. Swift of that place, studied theology with the Rev. Mr. Adams, his father's minister, and preached a few years at Wellfleet, and in other places, in Massachusetts. He was settled by the town of Wakefield, but in consequence of opposition in various ways, the contract was broken in the course of a few years, and he was deprived of his regular support. He, nevertheless, retained his pastoral relation to the church, and supplied the pulpit a part of the time. For several years, he performed more or less Missionary service under the patronage of the New Hampshire Missionary Society, in Maine and New Hampshire. He was greatly afflicted with the asthma during the latter part of his life, and not able to preach much.

Mr. Piper was married to Mary Cutts, daughter of Hon. Edward Cutts of Kittery, Me., by whom he had eight children, three only survive. Edward C., the only son living, is a Deacon of the Congregational church. He married in the year 1802, for a second wife, Sarah Little, daughter of the Rev. Daniel Little of Kenebunk, Me., who deceased in the year 1827.

Mr. Piper was very much respected as a minister and a citizen, and was instrumental in promoting the cause of education, morals and general prosperity in the place. He died suddenly of a disease of the heart, May 17th, 1835, in the 79th year of his age.

The *Rev. Mr. Nichols* was the son of Samuel Nichols of Boston, afterwards of South Reading, Ms. He pursued his preparatory studies at Phillips Academy, Andover, and graduated at the Theological Seminary, Bangor, in 1826. He was licensed by the Hancock and Penobscot Association in 1825, and was ordained as an Evangelist at South Reading, by the Andover Association, June 5th, 1827. After his dismission at Wakefield, he preached as a stated supply more than three years at

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Franklin, and was installed at Barrington, Sept. 20th, 1837, and dismissed, Dec. 1st, 1842. He died suddenly of an erysipelas affection, January 5th, 1844.

Mr. Nichols married Mary Burdett, daughter of Michael Burdett of South Reading. They had eight children, five of whom are living, viz. Samuel Hopkins, James, Daniel Furber, Martha Hale, and John Hayes. Mrs. Nichols still survives.

The *Rev. Nathaniel Barker* was the son of Samuel Barker, whose father's name also was Samuel. Mr. Barker's mother's name before marriage was Betsey Rogers, daughter of Maj. Rogers, an officer in the Revolutionary Army, and a lineal descendant of John Rogers the Martyr. Mr. Barker prepared for college at the Academies in Hebron and Bridgton in Maine. Immediately after graduating at college, he went to the Theological Seminary, Andover, and graduated there in 1825. He was licensed by the Hopkinton Association of Ministers, and was ordained in 1826, as Pastor of the church in Mendon, South Parish, which is now incorporated into a town by the name of Blackstone, and remained there five years. He was then dismissed, and hired as a stated supply, April, 1835, at Wakefield, where he still continues.

Mr. Barker married Catharine Knight, who was daughter of Caleb Knight, Esq., of Boscawen. He was born at Newburyport, and his mother's name was Sarah Coffin, whose father was Maj. Joshua Coffin of Newbury, and whose mother was a Bartlett, aunt to Hon. William Bartlett. Rev. Charles Coffin, D. D., President of Greenville College, Tenn., was connected with this branch of the Coffin family. The children of Mr. Barker are four, three sons and one daughter.

Wolfborough.—The *Rev. Mr. Allen* was licensed to preach the gospel, June 11th, 1792, and the License was written on parchment, and is still preserved by his friends in Wolfboro'. He died suddenly, of apoplexy, July 27th, 1806, after a ministry of nearly fourteen years. He preached on the day of his death, which was the Sabbath. Having retired to bed, Sabbath evening, he soon complained of being unwell, and desired his wife to arise and get him some water; but on returning to the bed, she found him dead. His age was 60. His wife died Jan. 25th, 1819.

In the year 1796, he was married to Betsey Furnald, daughter of Dea. James Fernald of Elliot, Me. They were the parents of six children, and their names were Lois, Sarah, Betsey Ann, Ebenezer, David Tappan, and Alpheus Spring. Mr. Allen was a good scholar and a respectable preacher. After receiving his degree of Arts, he spent some years in teaching.

After Mr. Allen's death, the church became almost extinct. There was but little Congregational preaching for many years, and most of its members removed to other places or died. Ten or twelve years since, a small Congregational church was organized at Wolfboro' Bridge, and the Instructors in the Academy and others preached to the people till 1838, when the Rev. Jeremiah Blake was settled as the successor of Mr. Allen after a lapse of thirty-two years. His ordination sermon was delivered by the Rev. Prof. Warner. A revival of religion occurred the winter and spring following, not only in Wolfboro', but also in almost all the neighboring towns. As the fruits of this revival, a Congregational church was organized at North Wolfboro', and another at Tuftonboro'.

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The *Rev. Mr. Hall* is the son of Timothy Ware Hall, now of Windsor, Vt., 76 years of age. He fitted for College at Kimball Union Academy, and Amherst Academy, Ms. He studied divinity at the Theological Seminary, Andover, and graduated there in 1832. After supplying the desk in the Seminary Chapel during one vacation, he went to Hopkinton, Ms., and preached till June, 1833, when he was ordained as colleague with the Rev. Nathaniel Howe. He was dismissed in May, 1838; and took charge of the High School in Hopkinton one year. After this he resided in Andover till April, 1843, when he was invited to take charge of the Academy at Wolfboro' Bridge. This connection he sustained for two years, preaching to the people at the same time on the Sabbath. In the spring of 1845, he devoted himself exclusively to the duties of the Pastoral office with the church in Wolfboro', and encouraged the society to build a meeting house. This was deemed essential to their existence and prosperity. Mr. Hall obtained for this object, by solicitation in Boston, nearly $250. With this encouragement, the house was erected and finished outside. In this state it continued a year, for want of means to finish it. But by some accumulation of strength at home, and the hope of some farther aid from abroad, the work was resumed in August, 1846, under contract of being completed the present month, October. The accomplishment of this enterprise will be of vast importance to the cause of religion in this place, and to the indefatigable exertions of Mr. Hall in this work, are the church and society greatly indebted.

June 19th, 1833, Mr. Hall was married to Sarah Frances Swift, daughter of Dr. Swift of Andover, Ms. They are the parents of four children, two sons and two daughters.

WOLFBORO', NORTH. *Rev. James Doldt* was the son of Frederick Doldt of Groton, Ms. He was licensed by the Hollis Association, and, on leaving the Seminary at Gilmanton, supplied one year at Ossipee and Effingham. He married Eliza, daughter of Edmund Stevens of Canterbury.

HOW SCHOLARS ARE MADE.

The Hon Daniel Webster makes the following pithy remark in relation to scholars:

"Costly apparatus and splendid cabinets have no magical power to make scholars. In all circumstances, as a man is, under God, the master of his own fortune, so is he the maker of his own mind. The Creator has so constituted the human intellect, that it can grow only by its own action, and by its own action it most certainly and necessarily grows. Every man must, therefore, in an important sense, educate himself. His books and teachers are but helps; the work is his. A man is not educated until he has the ability to summon, in case of emergency, all his mental power in vigorous exercise to effect his proposed object. It is not the man who has seen most, or who has read most, who can do this; such an one is in danger of being borne down like a beast of burden, by an overloaded mass of other men's thoughts. Nor is it the man who can boast merely of native vigor and capacity. The greatest of all warriors that went to the seige of Troy, had the pre-eminence not because nature had given him the most strength, and he carried the largest bow, but because self-discipline taught him how to bend it."

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STATISTICS OF THE SENATE OF NEW HAMPSHIRE FOR THE YEAR 1846-7.

By John A. Richardson, Esq., of Durham.

District.	*Names.*	*Residence.*	*Birth place.*	*Date of Birth.*	*Profes'n.*	*General Remarks.*
No. 1.	George H. Dodge	Hamp'n F'lls	Hamp'n F'lls	Aug. 4, 1807	Farmer	Rep. from Hampton Falls, 1839, '40.
No. 2.	Abraham Emerson	Candia	Candia	Sept. 14, 1800	Farmer	Rep. from Candia, 1836, 1837.
No. 3.	James U. Parker	Merrimack	Litchfield	July 28, 1797	Lawyer	Rep. from Merrimack, 1844, 1845. Graduated at Dart. College 1820.
No. 4.	Andrew Taylor	Canterbury	Deerfield	Sept. 12, 1790	Farmer	Rep. from Canterbury, 1842, 1843.
No. 5.	William W. Rollins	Somersw'th.	Somersw'th.	Feb. 15, 1794	Farmer	Rep. from Somersworth for several years.
No. 6.	Artemas Harmon	Eaton	Scarboro'Me	Sept. 23, 1808	Merchant	Rep. from Eaton, 1840, 1841.
No. 7.	Timothy Abbot	Wilton	Wilton	Sept. 2, 1777	Farmer	Rep. from Wilton, 1844.
No. 8.	David Patten	Hancock	Deering	Nov. 1, 1799	Farmer	Rep. from Hancock, 1840, 1841. Senator last year.
No. 9.	Nath'l Kingsbury	Temple	Rindge	June, 1798	Physician	Rep. from Temple, 1841, 1842.
No. 10.	Asa Page	Sutton	Sutton	July 19, 1799	Farmer	Rep. of Sutton, 1843, 1844, 1845.
No. 11.	Irenus Hamilton	Lyme	Lyme	Mar. 6, 1807	Farmer	
No. 12.	Harry Hibbard	Bath	Concord, Vt.	June 1, 1816	Lawyer	M. A. Dart. College, 1843, Clerk of the House of Rep., 1840, 1, 2, Gov.'s Aid in 1843, 4, Rep. from Bath in 1843, 4, 5, Speaker of the House of Rep. in 1844, 5.
President	James U. Parker					See above, District No. 3.
Clerk	John A. Richardson	Durham	Durham	Nov. 18, 1797	Lawyer	Graduate of Dart. College, 1819.
Ass't. Cl'k.	Luther D. Sawyer	Ossipee	Wakefield	Mar. 7, 1803	Lawyer	Graduate of Bowd. College, 1828.
D. Keeper	John Brown	Ossipee	Ossipee	Sept. 19, 1811	Merchant	Rep. from Ossipee, 1844, 1845.

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NOTICE OF THE NORTHERN ACADEMY OF ARTS AND SCIENCES.

An account of the origin of the Academy, and the reasons for its establishment, are given in the "First Annual Report of the Curators" of the Institution. They are as follows:

"For some time, it had been the opinion of those who had reflected on the subject, that an Institution of the kind was needed in this part of the country, to aid in increasing in the community, a taste for Literature and Science. As the means of knowledge in our large cities, and at our old literary establishments cannot be enjoyed here, something as a substitute should be provided. To supply this want in part, it was thought, that a Literary and Scientific Association, answering, in some measure, the purposes of the American Academy of Arts and Sciences, the Massachusetts Historical Society, and the Boston Society of Natural History, might be formed in this vicinity, whose radiating influence would be favorable and salutary. It would bring learned men in contact with each other, furnish an opportunity for exchanging views on great and important subjects, and operate as a stimulus to exertion in the pursuits of science. It would also become a bond of union and fellowship, and enable those thus associated to publish the results of their inquiries and investigations, for the benefit of others.

Accordingly, after consultation and correspondence, a number of gentlemen from Vermont, Massachusetts and this State, assembled in Hanover, at the study of President Lord, June 24th, 1841, for the purpose of forming, if it should be deemed expedient, a Society of the above description. The Meeting was organized by choosing Professor Adams, of Dartmouth College, Chairman, and Professor Alphens Crosby, Scribe. After suitable deliberation on the subject, and the opinion of all present had been expressed, a vote was passed to form such a Society as had been contemplated. A constitution was then prepared and adopted, officers were elected, and the Academy immediately went into operation. A number of individuals, at that time, were elected as Fellows, Corresponding or Honorary Members, and others since, from time to time, have been elected as such.

In accepting their appointment, the members have uniformly expressed their cordial approbation of the establishment of the Academy, and pledged their co-operation in promoting the interests of the Institution. We here present the views and feelings of five of them, who have deceased since the formation of the Academy, viz., the Hon. Samuel C. Allen of Northfield, Ms., the Hon. Elijah Paine, LL. D. of Williamstown, Vt., Daniel Oliver, M. D., LL. D. of Cambridge, Ms., the Hon. Joshua Darling of Henniker, and Luke Howe, M. D. of Jaffrey. In Mr. Allen's communication, he remarks, "I am glad to learn, that an Institution of this character has been established in the interior of the country, and I am particularly pleased with its location at Hanover, where it can receive the best facilities and aids for promoting its objects."

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"There is a natural bond of union and sympathy between those who cultivate the sciences, and associations among them have done much to quicken the spirit of inquiry and encourage individual effort, and have been of great public benefit by preserving not only the new inventions and discoveries, which from time to time, are made in the different branches of Science, but important facts essential to their ulterior improvement."

"It is important, too, as I apprehend, that the men of study and thought should bring out the results of their inquiries, touching the great economical and social interests of the people, with the demonstrations on which they rest, and an association most connected with agriculture, and farthest removed from the bias of artificial interests would be most likely to reach the truths essential to the general welfare and happiness."

"I am much obliged by the honor conferred on me by the Academy, and shall be happy, as far as may be in my power, to co-operate with them in the furtherance of the high objects of its institution. I only add assurances of my earnest wishes for its success."

Judge Paine says, "It gave me great pleasure to learn, that such a society was organized, and I doubt not, that it will do much good. My advanced age will be an excuse, should I fail to make contributions to the doings of the Society."

Dr. Oliver, after mentioning his illness as an apology for not replying to the notice of his appointment at an earlier date, adds, "Permit me to say that I accept the proffered honor with sincere pleasure and gratitude, though" (alluding to the anticipated termination of life) "without the slightest expectation that I shall ever be of any service to it, in accomplishing the important ends of its formation."

Judge Darling writes, "I duly appreciate the honor conferred in electing me an Honorary Member of the Northern Academy of Arts and Sciences. The nature and object of said Academy as defined by its Constitution which accompanies the notice, meets my approval and shall receive my hearty co-operation."

Dr. Howe, in his communication, after speaking upon the importance of making all possible advances in the Arts and Sciences, adds, "I like your movement in instituting the Northern Academy of Arts and Sciences. It will undoubtedly reflect good on the College, as well as promote the declared object of the Academy. I hope to be able to be present at its meeting, a year from next week, and, in the meantime, will do what in me lies to promote its interests."

Such is the testimony of these men, distinguished for talents, attainments, and virtues, in respect to the importance of the Academy, and the propriety of its being established at Hanover.

Immediately after the Society was organized, the Curators prepared and adopted a code of By-Laws, which was read at the Annual Meeting of the Academy and approved. Since then, meetings of the Curators have been held, at which important subjects have been considered, and the usual business devolving upon them, transacted. The Academy, too, has had several meetings, at which essays or dissertations have been read and criticised. Conversation and discussions, also, on literary and scientific subjects have been held, and found profitable."

"The object of the Academy," as it is expressed in the second article of

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the Constitution, "shall be the cultivation of the Arts and Sciences, with a view to the interest and happiness of mankind."

In the By-Laws it is declared, "The Curators shall hold a stated meeting on the first Monday of every month;"——"The Academy shall meet for business on the first and third Mondays of every month during the term time of Dartmouth College, at the place and hour notified by the Recording Secretary."

The remaining part of the First Report is occupied in giving a further account of the doings of the Academy, and a brief notice of some of the Learned Societies in Europe, and of all the Learned Societies in the United States, to the time the Report was written.

The Second Report, besides giving a detailed account of the transactions of the Academy for the year, discusses the manner in which the object of the Institution may be accomplished. Four methods are proposed. 1. The establishment of a Library. 2. The establishment of a Museum. 3. The prosecution of literary and scientific researches. And 4. The publication of the results of literary and scientific inquiries. The report closes as follows:

"The United States has become a nation which ranks among the foremost in power, wisdom, industry and enterprise. Would we maintain this high elevation, we must attend to all that will enlighten, improve, and embellish human society. Every true patriot, as well as every lover of mankind, should, therefore, feel deeply interested in whatever promotes religion and morals, literature, the sciences and the arts.

Let us in our individual, and in our associated, capacity do what is in our power for the good of Society and the world, and thus make it manifest that we are alive to all that can purify, ennoble, adorn and benefit the great family of man."

The Third Report gives merely an account of the operations of the Academy for the year, and a statement of its pecuniary condition. The Fourth Report, besides presenting a narrative of what the Academy has done since the previous Anniversary, gives a brief Biographical Sketch of the Hon. Samuel Smith of Peterborough, whose highly valuable collection of Newspapers is now deposited in the Library of the Academy as its own property. This may be considered principally as a gift of the children of Mr. Smith, *though a partial* compensation was paid for it. To Albert Smith M. D., especially is the Academy indebted for the benefaction.

By a vote of the Academy at its last annual meeting, the Editor of the New Hampshire Repository was requested to publish in the work an abstract of the Sketch of Mr. Smith, and of the schedule of the papers, which we here with pleasure insert.

The Hon. Samuel Smith was born at Peterborough, N. H., November 14th, 1765, and was the youngest of *eight* children, the late Judge Jeremiah Smith of Exeter, being one of them. His advantages of early education were very limited, as there was little opportunity of attending school; yet he and all his brothers were greatly benefitted, and probably owed a good share of their reputation in Society to the exertions of their brother, the Judge, who commenced the practice of law in Peterboro' in 1786, and resided there till 1797. Mr. Smith, the particular subject of this notice, commenced mercantile pursuits in Peterboro' in 1789, and being very successful, in three or four years, with an enterprising

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spirit unexampled in those times, he engaged in almost every kind of business in the manufacturing line. In carrying out his plans, he erected a building then accounted of Babel dimensions. Referring to this, it is said, in the Centennial Address, delivered in Peterboro', October 24th, 1839, "In 1793, on the spot now occupied by the Phœnix factory, a wooden building, two hundred feet long and two stories high, was erected by Samuel Smith, and was the wonder of the country. Mr. Smith had in this building a paper-mill, a saw-mill, an oil-mill, a clothier's shop, a trip-hammer shop, a wool-carding machine, and a dwelling house. This bold step gave the first decided impulse to the manufacturing enterprise of the place." Mr. Smith was among the earliest pioneers in the manufacture of Cotton in Peterboro', and in the State of New Hampshire. He was largely concerned in the first Factory which was established in the town in 1810.

The village, in which are these manufacturing establishments, owes its existence and prosperity very much to Mr. Smith. He is represented as its founder, in the sentiment which was given from respect to him, at the time of the Centennial Celebration of the town. It is as follows: "Hon. Samuel Smith,—whose activity, energy and enterprise, put the first wheels in motion, that have rolled this Village on to its present flourishing condition."

Mr. Smith continued in active business till 1829, when, by a great loss which he suffered in the burning of the Phœnix factory, of which he was a large proprietor, and by the unfavorable times, he was obliged to suspend business, and from that time he was principally occupied in accomplishing the favorite object of the last part of his life, the collection of newspapers. He devoted *eight* or *ten years* at different intervals to this employment. His "fits of working," as he used to call them, were often of three or four months duration, in which he labored as though no higher object on earth could engage him. He went all over the country—he was indefatigable in his research, always begging if possible, but paying rather than relinquish any rare collections of papers.

The object Mr. Smith had in view in making this collection, was to furnish himself with materials for a political history of his times, say from 1789 to 1820. This intention, however, was not seriously entertained till after his failure in 1829. But age crept upon him—his days were finished, and he has left nothing prepared for publication from his extensive knowledge and experience on these subjects.

It must be gratifying to the descendants of Mr. Smith to have this collection of papers deposited permanently in this State, where it ought to be, and where, too, it may be preserved, and be the means of doing much good; so that should any persons be disposed to carry out his plans and designs in writing a history of the early times and political state of our country, they might be benefitted peculiarly by his labors. The collection is most valuable, and perhaps the most so of any in the country, as will appear by the schedule below, except the one of the American Antiquarian Society.

Mr. Smith possessed a strong and vigorous mind, well cultivated, and very uncommon colloquial powers. In politics, he was a Federalist of the old school, and as such he was elected one of the Representatives of the State in the 13th Congress of the United States. Mr. Smith's re-

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mains are deposited in the village he founded, under a plain granite monument with the following inscription:

HON. SAMUEL SMITH,
Died April 25, 1842,
Aged 76;
The Founder of this Village.

The following is a List of the News-papers, together with the Number of Volumes of each paper, collected by Mr. Smith, and now belonging to the Northern Academy. Some of the Volumes have not a complete file or set; but they are all filed, and the numbers wanting are specified. A very few volumes are duplicates. An account of them is here presented in two divisions. The first contains 722 volumes, unbound; the second contains 328 volumes, bound—making in the whole 1,050 volumes. It should be observed, that some of the bound volumes contain, each, the numbers of the papers for several years.

FIRST DIVISION.

Papers.	*No. Vols.*	*Papers.*	*No. Vols.*
National Ægis,	33	Weekly Messenger, Leominster,	1
Exeter Watchman,	3	Telescope, Leominster,	1
Concord Observer, (a part of the time it was under a different name,)	18	Political Observatory, Walpole,	6
New Hampshire Statesman and State Journal,	9	New York Examiner, pamphlet form,	5
Boston Recorder,	15	Unitarian Monitor,	5
Farmer's Museum, Keene,	7	Columbian Centinel,	62
Boston Courier, semi-weekly,	21	Christian Register,	14
Independent Chronicle,	62	New England Galaxy,	12
New Hampshire Sentinel,	5	New York Herald,	5
New Hampshire Patriot & State Gazette,	6	Washingtonian,	4
Massachusetts Spy, (was for a time called Worcester Magazine,)	52	Weekly Courier and New York Inquirer,	3
Farmer's Cabinet, Amherst,	5	Morning Courier for the Country,	5
National Intelligencer,	31	New York Inquirer for the Country,	4
Portsmouth Journal,	17	Statesman, New York,	6
Boston Weekly Messenger, (a part of the time in a pamphlet form,)	30	National Journal, Washington,	5
New Hampshire Gazette,	53	New York Standard & Statesman,	2
Portsmouth Oracle,	20	Massachusetts Journal,	4
Oracle of the Day,	7	Tribune,	3
Niles' Register,	10	Balance, Hudson,	3
National Gazette & Literary Register,	6	Repertory,	16
American Traveller,	12	Boston Gazette,	6
United States Telegraph, Extra,	4	New York Spectator,	3
Connecticut Courant,	12	National Advocate,	2
Rockingham Gazette,	4	Hillsboro' Telegraph, Amherst,	3
Globe, Extra,	4	New England Palladium,	32
Congressional Globe,	1	Constitutional Telegraph, semi-weekly	7
Boston Patriot,	6	Wasp,	1
Portland Gazette,	3	Columbian Informer, Keene,	3
Farmer's Museum, Walpole,	1	Worcester Magazine,	3
Lay Preacher,	2	New England Farmer,	8
		Portland Advertiser,	5
		Boston Intelligencer and Evening Gazette,	2
		Monitor,	4

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Christian Monitor,	2	Oracle, Post,	3
Statesman,	1	Boston Weekly Magazine,	3
		Making in the whole,	722

SECOND DIVISION.

The following are bound Volumes of Newspapers:

Papers.	*No. Vols.*	*Papers.*	*No. Vols.*
Farmer's Cabinet, commenced Nov. 11th, 1802,	28	Vermont Mirror, Middlebury,	1
Village Messenger,	7	Vergennes Gazette, Vermont & New York Advertiser,	1
Amherst Herald,	1	United States Gazette,	1
Christian Register,	11	Boston Patriot,	1
New Hampshire Patriot,	22	National Ægis,	1
New Hampshire Statesman&Register,	5	Political Observatory, Walpole,	2
New Hampshire Journal,	5	The American, New York,	1
Concord Register	1	United States Oracle of the Day, Portsmouth,	1
New Hampshire Sentinel,	33	Repertory,	6
Independent Chronicle,	34	Massachusetts Spy,	27
Boston Commercial Gazettee,	6	New York Spectator,	12
Aurora or General Advertiser, Philadelphia,	5	Balance,	6
Washingtonian, Windsor, Vt.	3	Boston Gazette,	4
Vermont Intelligencer & Bellows Falls Advertiser,	5	Evening Post & General Advertiser,	1
		Massachusetts Gazette,	3
		Making in the whole,	346

Besides the above papers, there are in the Library about 1100 bound volumes, a large number of files of newspapers bound and unbound—some of them quite ancient—more than 4000 pamphlets unbound—many of them sermons, orations, speeches, eulogies, histories, discourses or essays on scientific subjects, and a large variety of matter in manuscript, bound or unbound. Here are to be found a copy of nearly all the publications of the different Learned Societies in this country; and also of the publications of the various Benevolent Societies, comprising their Annual Reports and other publications. A Museum has been commenced and a few boxes of shells, minerals, coins, and various kinds of curiosities have been presented to the Academy.

The officers of the Academy for the present year are as follows:

Hon. Joel Parker, LL. D., President, Rev. Nathan Lord, D. D., Vice-President; Rev. Roswell Shurtleff, D. D., Rev. Charles B. Haddock, D. D., Rev. Phinehas Cook, Prof. Ira Young, Dixi Crosby, M. D., Rev. John Richards, D. D., Edmund R. Peaslee, M. D., Prof. Alpheus Crosby, Hon. David Peirce, William H. Duncan, Esq., Rev. William Cogswell, D. D., Ebenezer C. Tracy, M. A., Curators; Prof. E. D. Sanborn, Corresponding Secretary and Librarian, Prof. Samuel G. Brown, Recording Secretary, Daniel Blaisdell, Esq., Treasurer; Profs. Haddock, Young, and A. Crosby, Publishing Committee.

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SKETCHES OF ALUMNI OF DARTMOUTH COLLEGE.

HON. MATTHEW HARVEY.

MATTHEW HARVEY was born at Sutton, N. H., June 21st, 1781. His father, whose name was *Matthew*, was born at Amesbury, Ms., in the year 1750, where his ancestors had resided since their immigration to this country. Governor Harvey's great-grand-father, whose name was John, lived and died in Amesbury, Ms.; and his grand-father, whose name was Jonathan, removed with his family from Amesbury to Nottingham, in this State, where he died about the year 1760. In 1772, his father commenced making a farm in Sutton; and, by persevering industry and a judicious management of his affairs, he soon found himself in independent circumstances. He was a magistrate, and a devoted Christian; a strict and an uncompromising observer of every religious duty and moral obligation. Although firmly established in his own religious faith, as a member of the Baptist denomination, he was no bigot. His house was always open, and his hospitality extended to all preachers of the gospel. His maxim was, "Prove all things, and hold fast that which is good." In his intercourse with men, he shared liberally in their confidence. Under the present constitution of the State, he was elected the first representative from the town to the Legislature, and was annually re-elected to the same office, during his life. He died in February, 1799, aged 49 years.

The principal subject of this sketch, was the second son, in a family of five sons and two daughters. In consequence of a protracted illness of his father, which terminated in his death, he was prevented from making the usual preparation for an education at College; but after this event, he placed himself under the instruction of that pious and good man, the Rev. Samuel Wood, D. D., of Boscawen, who, during his life, did probably more according to his means, to promote the education of young men, than almost any other man. Here he remained till he was prepared to enter Dartmouth College. He graduated in 1806, and immediately afterwards, commenced the study of law in the office of the Hon. John Harris, of Hopkinton. He was admitted to practice at the Hillsborough bar, in September, 1809, and commenced business in Hopkinton, where he continued to practice till 1830.

In 1814, he was elected a representative to the Legislature, and was annually re-elected to the same office, for seven years, successively, the last three of which, he was Speaker of the House of Representatives. Next after this, he was four years a representative in Congress. In 1825, he was elected a member of the Senate, in the State Legislature, and was re-elected the two following years. During these three years, he was President of the Senate. The next two years, he was a member of the Executive Council; and in 1830, he was elected Governor of the State. From 1814, to 1830, exclusive, and without interruption, he held some public office, to which he was annually elected, by the voluntary suffrages of the people, except the four years he was in Congress, when each election was for two years. And although his election was sometimes contested with that untiring zeal, which so often

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characterizes popular elections, but which so suddenly subsides, when the election is made, it is believed his friends were never defeated, as he was always the successful candidate. In 1830, and while he was Governor, he was appointed District Judge of the United States, for the District of New Hampshire, which office he now holds.

Judge Harvey was the first Governor of this State, who recommended, in his message to the Legislature, the abolishment of imprisonment for debt; and although public opinion at that time, was not prepared for so important a change; yet in 1840, an act was passed to take effect in March, 1841, to abolish imprisonment for debt on all contracts made after that time.

In September, 1811, he was married to Margarette Rowe, of Newburyport, Ms., by whom he had two children. Frederick Rowe was born, August, 1812; graduated at Union College in 1834; studied medicine with Dr. Brinsmade of Troy, N. Y.; attended medical lectures at Hanover, Albany, and at Philadelphia where he received the degree of Doctor of Medicine; and he is now settled, and in practice, as a physician, at Clinton, in the Parish of East Feliciana, in the State of Louisiana. Margarette Elizabeth was born, Jan., 1815, and died, September, 1836.

He is a member, and has been President, of the New Hampshire Historical Society; an honorary member of the Northern Academy of Arts and Sciences; and a member of the Association of American Geologists and Naturalists.

PARKER NOYES, ESQ.

Parker Noyes was born in South Hampton, Nov. 18th, 1776. His father was the Rev. Nathaniel Noyes, who was nearly 38 years minister of that town, born, Aug. 12th, 1735, graduated at the College of New Jersey, 1759, ordained, Feb. 23rd, 1763, dismissed, Dec. 8th, 1801, and died at Newbury, 1810, aged 75 years. His paternal grand-father was Dea. Parker Noyes of Newburyport, who was the son of Dea. William Noyes of Newburyport, who was the son of Rev. James Noyes, first minister of Newbury, Ms. His mother's name was Sarah, daughter of Joshua Noyes, of Byfield Parish, in Newbury, Ms.

Mr. Noyes prepared for College at Dummer Academy, Byfield. He commenced preparation in the year 1789, under the tuition of the celebrated Samuel Moody, and continued under his instruction until he, by reason of age, left the school. Mr. Moody was an excellent preceptor, had a remarkable talent for governing a school, and could speak Latin as readily, and more accurately, than English. After Mr. Moody left the school, it was suspended for a time. Soon after, the Rev. Isaac Smith took charge of it, Mr. Noyes attended it again, and remained there until September, 1792, when he went to Dartmouth College, and entered the Freshmen class. He was a member of College until August, 1796, when he with his class graduated. In 1797, he became an assistant to the Rev. Isaac Smith, in Dummer Academy, and was in that situation about a year. In November, 1798, he commenced the study of law in the office of Thomas W. Thompson, Esq., in Salisbury, N. H., and was admitted to the bar, September, 1801. In December, 1801, he began the practice of law in Warner, then in the County of Hillsborough, and remained there till May, 1803, when he removed to Salisbury, and went

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into partnership, in the practice of law, with the Hon. Thomas W. Thompson. The partnership continued until Mr. Thompson went to Congress, and withdrew from the practice of law. He continued the business in the same office that Mr. Thompson had before occupied, until the year 1825, when his health and strength failed so entirely, that he was obliged to relinquish the practice of law and every other employment that required much exercise of mind. Since that time he has been somewhat employed in agricultural pursuits.

Mr. Noyes has never, like many, been an office-seeker. He was once appointed a Judge of the Supreme Court of Judicature, but declined the appointment. He represented the town of Franklin in the Legislature in 1829, and was Solictor for the County from 1812 to 1817.

In June, 1805, Mr. Noyes married Ellen, daughter of Dea. Thompson of Newburyport, by whom he had two children—Horace, who now resides in Franklin, and Isabella, who died at the age of five years. Mrs. Noyes deceased, March, 1827. January, 1828, he married Anne, daughter of Capt. Greenleaf Clark of Newburyport, by whom he had one child, a daughter, who died when about two years of age.

HON. SAMUEL FESSENDEN, LL. D.

Samuel Fessenden was born at Fryeburg, in Maine, July 16th, 1784. His father was William Fessenden, who was born at Cambridge, Ms., Nov. 23rd, 1748, graduated at Harvard University in the class of 1768, taught a public school at Topsfield, Ms., one year, and then studied divinity, and went, in the summer of 1774, to Fryeburg to preach as a candidate, and was there settled as a Congregational minister in Oct., 1774. He was an Orthodox minister, as that term is understood by New England divines. He continued in the ministry, and to be pastor of the church over which he was settled, and to preach till within one month of his death, which took place May 5th, 1805, in the thirty-first year of his ministry. He was distinguished for his philanthropy and hospitality. He was twice united in wedlock. For his first wife, he married Sarah Reed of Cambridge, with whom he lived about eighteen months, when she died. He married for his second wife, Sarah Clement, who was born in Haverhill, Ms., April 17th, 1753. Her parents removed to New Hampshire, when she was a child, and where Mr. Fessenden became acquainted with her, and married her. She died in Portland, at the house of her son, the principal subject of this notice, at the good old age of 83, having survived her husband more than thirty years.

The paternal grand-father of Samuel Fessenden, was William Fessenden, born at Cambridge, on the family seat, near Harvard University. He graduated at that University in 1737, and was educated for the ministry, but was never settled, though a licensed preacher. He instructed a public school at Cambridge, and died of apoplexy at the age of thirty-six, leaving a widow and three children, two sons and a daughter, of whom Rev. William Fessenden was the eldest.

Mr. Fessenden's great-grand-father was also named William, and was born at Cambridge; owned a farm, and was also a tanner by trade. This William, it is supposed, had a brother Nicholas, who graduated at Harvard College in 1701, married Sarah Coolidge, Aug. 8th, 1706, and was

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for some time teacher of the grammar school in that town. To his memory is erected a monument with the following inscription:

Mandantur huic pulveri Reliquiæ
Nicholai Fessenden Artium Magistri,
Gymnasii Cantabrigiensis Præfecti
Vigilantissimi et Diligentissimi,
Expectantis Spe Beatæ Resurre=
ctionis; Qui diem clausit extremum Die 5to. Octobris, Anno Domi. 1719
Ætatis suæ XXXVIII, Vivit post Funera Virtus.

His father was Nicholas, who was a native of the County of Kent, and came to this country when a small boy, to live with an uncle, (as it is supposed,) John, who came over as early as 1630, and settled at Cambridge, was admitted freeman, 1641, was married, but died Dec. 21st, 1666, leaving no issue. His wife, Jane, died Jan. 13th, 1682, aged 80 years. The name of Nicholas' wife was Margaret, and she died Dec. 10th, 1717, in the 62nd year of her age.

Samuel Fessenden's maternal grand-father, was Samuel Clement, whose Christian name he bears. He was a native of Haverhill, Ms. His ancestor was an early emigrant to this country. Mr. Fessenden's father's mother was Mary Palmer. She had sisters and brothers. One brother was a clergyman, and two of her sisters married clergymen—one a Mr. Backus of Connecticut, and one a Mr. Ellis of Rehoboth, Ms. His mother's mother, was Elizabeth Carlton.

Samuel Fessenden was the fifth of nine children, six sons and three daughters, of the same mother. Three of them, brothers, survive—two educated at Dartmouth College, both at the bar; and the other at Bowdoin, a minister at Bridgeton in Maine. Mr. Fessenden prepared for College at Fryeburg Academy, under the instruction of Amos J. Cook, a graduate of Dartmouth College, who was many years the Preceptor of that Institution. He commenced the study of the law immediately after closing his College course in 1806, in his native town, under the direction of Hon. Judah Dana, and was admitted to practice in 1809, and has pursued his profession, that of a Counsellor at Law, to the present time.

Mr. Fessenden represented the town of New Gloucester in the Legislature of Massachusetts, before the separation of Maine from that Commonwealth, for a number of years, and was one year, (1818,) in the Senate. He has also represented Portland in the Legislature of Maine, and held the military office of Major General in Massachusetts and Maine, twelve years.

Mr. Fessenden married Deborah Chandler, Dec. 16th, 1813, and has had eleven children—nine sons and two daughters. Eight sons and one daughter survive. His third son was lost at sea, twelve years since. His name was Philip Chandler Fessenden, named for his maternal grand-father. His oldest daughter died at the age of two years, named Deborah. Mrs. Fessenden was from New Gloucester, and is a direct descendant, through her grand-mother, from Governor Winslow. The children of Mr. Fessenden that survive are, William Pitt, who is a lawyer in Portland, and who has represented that district in the Congress of the United States; Samuel Clement, settled in the ministry at East

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Thomaston, over an Orthodox Congregational church and society; Oliver Griswold, (named for the husband of his oldest sister,) a lawyer, settled in Portland; Hewett Chandler, a physician settled at Saco; Daniel Webster, a lawyer in Portland; and Thomas Amory Deblois, reading law. The foregoing six sons have been educated at College—William P., Samuel C., and Thomas A. D., at Bowdoin College; Oliver G., Hewett C., and Daniel W., at Dartmouth College. Charles Stuart Davis, (named for a friend,) is now at Bowdoin College, a member of the Junior class; Joseph Palmer, at North Yarmouth Academy, aged 14, preparing for College; and Ellen Elizabeth Longfellow, his only surviving daughter. His four oldest sons are married, and have children.

General Fessenden is the author of two Orations, delivered when a young man. He is now engaged in preparing a treatise on the institution, duties and importance of Juries. The Trustees of Bowdoin College, at their last commencement conferred on him the degree of Doctor of Laws. He is a warm friend of the immediate emancipation of the slaves in this country and throughout the world, and has been the regular candidate for Governor on the Abolition Ticket.

REV. WILLIAM JACKSON, D. D.

William Jackson was born in Cornwall, Ct., Dec. 14th, 1768. In early childhood, he removed with his father and family to Wallingford, Vt. At the age of sixteen, he became hopefully a subject of renewing grace, and about the same time commenced a course of study preparatory to entering Dartmouth College, where he graduated in 1790, at the age of twenty-one. After leaving college, he engaged for a time in the business of teaching, and had charge of an Academy in Wethersfield, Ct. He studied divinity with the Rev. Drs. Spring of Newburyport, and Emmons of Franklin. After being licensed, he preached as a candidate in Vermont, and New Jersey, in both of which States, he received a call to settle, but did not accept either. He finally accepted the pastoral charge of the church of Dorset and East Rupert, Vt., and was ordained, Sept. 27th, 1796. He lived and died the esteemed minister of his church and people. His funeral occurred Oct. 18th, 1842, and the sermon on the occasion was preached by the Rev. Joseph D. Wickham, Principal of Burr Seminary, to which we are indebted for many of the facts here recorded.

Dr. Jackson's ministry, which embraced a period of forty-six years, was happy and successful. Though his bodily constitution was naturally frail, yet his mind was habitually engrossed with the appropriate duties of a Christian minister. His theological views were sound, consistent and scriptural; and his preaching was biblical, instructive, and practical. As a preacher, he was modest and humble, and always "serious in a serious cause."

During Dr. Jackson's ministry, there were nine special seasons of revival, in which about 500 were added to the church, though the Society was never large. He was instrumental of inducing fourteen young men from his church to prepare to preach the gospel, and was the principal agent in forming a Society, March 4th, 1804, for the education of pious young men for the ministry. He was also a friend to education gener-

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ally, and did much for the interests of Burr Seminary, Middlebury College, and his own Alma Mater. He was a Trustee of the two former, and received from Middlebury College, the degree of Doctor in Divinity.

Soon after his settlement in the ministry, Dr. Jackson married, and he had seven children,—two sons and five daughters. A son and daughter died in early life. Five survive, namely, Rev. Samuel C. Jackson, Andover, Ms., Margaret Graves, wife of Rev. John Maltby, Bangor, Me., Susan, unmarried who resides with her mother in Dorset, Elizabeth Rogers, wife of Rev. Nathaniel Beach, Milbury, Ms., and Henrietta Anna Lorain, wife of Rev. Cyrus Hamlin, Missionary at Constantinople.

HON. DANIEL CHIPMAN.

The common ancestor of all those in North America, bearing the name of Chipman, was John Chipman, born in Barnstable, England, in the year 1614. He emigrated to America in the year 1630, at the age of sixteen, and married a daughter of John Howland, one of the Pilgrims, who, in the year 1620, landed from the Mayflower upon the Plymouth rock. He settled on a farm in Barnstable, Massachusetts, on which his descendants have ever since resided. He was made a freeman, by vote of the town, in December, 1662. His second son Samuel Chipman, was born in Barnstable, Aug. 15th, 1661. He married Sarah Cobb, and had ten children, one of whom was John Chipman, born in 1691, graduated at Harvard College in 1711, ordained minister in Beverly, Ms., in 1715, and died in 1775, aged 84. He had fifteen children. Their descendants are very numerous in Nova Scotia and New Brunswick; among whom is Ward Chipman, one of the Commissioners under the Treaty of Ghent for settling the Northeastern boundary.

The eldest of the ten children of Samuel Chipman was Thomas, born Nov. 17th, 1687. He settled in Groton, Ct. and had five sons, Thomas, John, Amos, Samuel and Jonathan. In the year 1740, he removed, with his five sons, to Salisbury, Ct. In the year 1741, the town of Salisbury was organized, and he was the first representative. When the County of Litchfield was organized, he was appointed Judge of the County Court, but died before the first term. He was also a Deacon of the Congregational church in Salisbury. His son Samuel married Hannah Austin of Suffield, Ct., who was a relative of Benjamin Austin of Boston, commonly called "Honestus," or "Old South." They had six sons, Nathaniel, Lemuel, Darius, Cyrus, Samuel, and Daniel, the subject of this sketch, who was born October 22nd, 1765. The five eldest brothers died at the following ages, viz. Nathaniel, a Lawyer, 90, Lemuel, a Physician, 76, Darius, a Lawyer, 76, Cyrus, a Physician, 77, and Samuel, a Lawyer, 76. Their father Samuel Chipman and his two brothers, Thomas and Jonathan, all died in the 91st year of their age. Daniel Chipman, the subject of this sketch, still survives, aged 81. In the year 1775, his father removed to Tinmouth, in what was then called the New Hampshire Grants, in the present County of Rutland, Vt. The son labored on the farm until November, 1783, when he commenced his preparatory studies for entering College, with his brother, the late Judge Chipman, who was then in the practice of law, residing with his father

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in Tinmouth. He entered Dartmouth College in 1784, and graduated in 1788, and immediately commenced the study of law in the office of his brother. In September, 1790, he was admitted to the Bar, opened an office in Rutland, and soon had an extensive practice. In the year 1793, he represented the town of Rutland in the Convention, held at Windsor, for amending the Constitution. In the year 1794, he removed to Middlebury. In 1796, he married Eleutheria Hedge, daughter of the Rev. Lemuel Hedge, minister of Warwick, Ms., and sister of the late Levi Hedge, Professor in Harvard College. Her mother was Sarah White, daughter of the Rev. David White of Hardwick, Ms. Mr. Chipman's wife is still living, by whom he has had two sons, Austin, and George, who graduated at Harvard College, and is a Lawyer, and five daughters, Sarah White, who married Charles Linsley, a Lawyer of Middlebury, Susan Hedge, Eleutheria, Mary, and Eliza, who married Rev. Matthew F. Maury of Danville, Ky.; George, Susan and Eliza are the only survivors. He represented the town of Middlebury in the Legislature in the year 1798, and subsequently until the year 1808, when he was elected a member of the Council, under the former Constitution, in place of which the Senate has since been constituted. He was elected a Professor of Law in Middlebury College in 1806, and continued in that office until 1816. In the year 1812, he was elected a fellow of the American Academy of Arts and Sciences. He represented Middlebury in the Legislature, most of the time from 1808 to the year 1813, when he was elected Speaker, as also the following year. In the year 1814, he was elected a Representative to Congress. He attended the next Session of Congress, but, by reason of ill health, was unable to attend the House a great portion of the time, and during the subsequent session was confined at home by sickness. The following year, his health was so far restored, that he again resumed the practice of law; and in the years 1818 and 1821, represented the town of Middlebury in the Legislature.

In the year 1822, he published an essay on the law of Contracts for the payment of specific articles; which has been highly commended by Judge Story, Chancellor Kent, and other eminent Jurists. In the preface to this work, he urged the importance of having the decisions of the Supreme Court reported, and at the next Session of the Legislature, in the year 1823, an act was passed, providing for the appointment of a Reporter, and he was appointed to that office, but, after having published one volume of Reports, ill health compelled him to resign the office.

In the work also, he urged the importance of dividing the Legislature, by constituting a Senate, and in the year 1836, an amendment of the Constitution was proposed, constituting a Senate, and a convention called to consider it. In the mean time, the subject of this sketch, had retired from public life, taking up his residence in Ripton; but such was his anxiety to have the amendment adopted, that he yielded to the solicitations of his friends, and consented to represent the town of Ripton in the convention, in which he delivered a speech, which was afterwards published in a pamphlet. The convention was composed of 234 members, and after a debate of three or four days, the amendment was adopted by a majority of three.

It was believed that, if he had not been a member of the convention,

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this amendment would have been rejected. Since the death of his brother, the late Judge Chipman in the year 1843, he has written his biography, entitled the "Life of Nathaniel Chipman, LL. D., formerly a member of the United States Senate, and Chief Justice of the State of Vermont."

JOSIAH PARSONS COOKE, ESQ.

Josiah P. Cooke was born at New Ipswich, N. H., Feb. 15th, 1787. His father was Noah Cooke, Esq., late of Keene, N. H., who was son of Noah Cooke and Keziah Parsons of Hadley, Ms. He was a lineal descendant, in the sixth degree, from that distinguished English puritan and patriot, *Major Aaron Cooke*, who, with the company of the Rev. Mr. Warham, May 30th, 1630, (a few months earlier than the settlement,) landed from the "Ship Mary and John" at Nantasket, (now Hull,) in Massachusetts Bay, and began the settlement of Dorchester. He was made freeman of the Colony, May 6th, 1635—removed with a portion of the company in October, 1635, through the wilderness to Connecticut river, and there laid the foundation of the settlement of Windsor, Ct. Thence in 1661, he removed higher up the river, and became one of the first settlers of Northampton, where, besides his military command, which, in those days, was a *real*, not a *nominal* service, he was the deputy or representative of Northampton, an Associate Judge of the County Court, at the first organization of the County of Hampshire, and where he closed his highly honorable and useful life, Sept. 5th, 1690, at the advanced age of 80 years.

And it is a fact, somewhat remarkable, that all the paternal ancestors of Mr. Cooke, the more particular subject of this sketch, including the first settler, Major Aaron Cooke, above named, have died testate, each leaving on record, a last Will and Testament, disclosing something respecting them, by which the descent is easily traced; besides which, there are existing monuments, pointing with unerring certainty, to the exact spot where their ashes now repose.

Noah Cooke, Esq., the father of Josiah P., was the oldest of a family of eleven children, ten sons and a daughter. He was born at Hadley, Ms., Oct. 8th, 1749, old style; fitted for College at the Grammer School in that place; entered Harvard College, 1765, and graduated with the class of 1769. He afterwards became a resident graduate at Cambridge as a student in Divinity; was approbated and licensed as a preacher by "the association in and about Cambridge," at Medford, Oct. 8th, 1771, (on his birth day,) at the age of twenty-two years. October 15th, 1775, he joined the American forces, stationed at Winter Hill, in the service of his country, and received his first commission as Chaplain, from the Continental Congress, under the signature of John Hancock, President, bearing date Jan. 1st, 1776,—embracing "the fifth Regiment of foot, "commanded by Col. John Stark, and the eight Regiment, commanded "by Col. Enoch Poor, in the Army of the United States, raised for the "defence of American liberty." His second commission was under a resolve of Congress, passed Sept. 18th, 1777, appointing him Chaplain to the Hospital, in the Eastern Department. These appointments gave

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him the rank and pay of a Colonel. In this service he continued until Oct. 3rd, 1780, when he retired from the Army.

The poverty of the country at the close of the war, the scanty support the people were able to afford the Clergy, which imposed upon most of them the necessity of manual labor, and a physical infirmity, which disabled Mr. Cooke from such labor,—these, rather than any personal disinclination to the ministry, were the reasons that induced him about this time, and at so late a period in life, to change his pofession.

After some previous preparation and study, principally at Keene, in the office of the late Judge Newcomb of that place, Mr. Cooke was in the month of January, 1784, admitted to practice at the bar at a Court of Common Pleas, held at Charlestown, N. H. During the same month, he was married to Mary Rockwood, and opened his office in the town of New Ipswich, N. H., where he resided until Jan. 6th, 1791, when he removed to Keene, N. H., where he devoted himself to his new profession until his decease, which occurred at Keene, Oct. 15th, 1829, at the age of eighty years.

Mary Rockwood, already named, was the youngest daughter of Nathaniel Rockwood of Winchester, N. H., born September 3rd, 1747. She died of a consumption at Keene, N. H., October 21st, 1801. This Mr. Rockwood was one of the first proprietors of the town of Keene, and one of those who "met at Concord, Ms., June 26th, 1734," and "adjourned to meet on the township, the same being then a wilderness; and they did actually meet there the following September, 1734, this being the first exploration of the township, the nearest settlement being at Northfield.

Mr. Rockwood was a native of the town of Wrentham, Ms., born Dec. 7th, 1700, where he married Margaret Phipps, Dec. 19th, 1727, and removed to Winchester, N. H., about 1735, and was one of the first settlers and proprietors of that town, and died there about 1779. He was a descendant of Richard Rockwood, called Richard Rocket in Dr. Harris' list of early settlers in Dorchester, and belonged, as it is supposed, to the same company with Aaron Cooke and others named above. This company, as described at the time, by one of their number, Roger Clap, who was brother in law to Aaron Cooke, as consisting "of many Godly families," "many in number," besides seamen "of good rank." He also describes their social state after landing, in a simple sentence, which one at this day can hardly read without feeling how severe a reproof it is upon the selfish and heartless character of modern society.

"In those days," says he, "great was the tranquility of this poor country; and there was love one to another;—very ready to help each other; not one seeking their own, but every one another's wealth."

Josiah P. Cooke, first above named, was prepared for college at the Academy in Chesterfield, N. H., under the tuition of that celebrated instructor, Hon. Levi Jackson, a graduate of Dartmouth College of the year 1799, entered College at Hanover, August, 1803, and graduated August 26th, 1807. He pursued his course of professional studies in the office of his father at Keene, N. H., removed to Boston; was admitted to practice in the County of Suffolk, in October, 1810, and, during the same month, opened his office and commenced practice.

Mr. Cooke has continued for a long course of years to devote himself

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exclusively to his profession, and is among those who have "not been slothful in business;" and, as a necessary consequence, has been favored from an early period in his professional career, with more than an ordinary share of lucrative and highly respectable practice.

December 7th, 1826, Mr. Cooke married Mary Pratt, daughter of John Pratt, a merchant of Boston. She died of a consumption at the Island of St. Croix, March 7th, 1833, where she went for the benefit of her health. She left two children, Josiah Parsons, born Oct. 12th, 1827, and Mary Pratt, born August 31st, 1831.

RALPH METCALF, ESQ.

Mr. Metcalf's father, who is now living in Charlestown, was born in Oakham, Ms., where his father lived and died. His grand-father, Samuel Metcalf, was an officer in the Revolution, and died soon after the close of the war, leaving seven sons and five daughters, who were soon scattered over our then, comparatively contracted country. His paternal grand-mother was born in Ireland, of a highly respectable family by the name of Montague. In 1792, his father, John Metcalf, then about twenty years of age, wandered, in seeking his fortune, to No. 4, Charlestown, in N. H., without money, without friends, and without acquaintance; and not long after purchased the farm in Charlestown where he now lives. He married the only daughter of John Converse and Kezia Nichols, his wife, who originated in Rhode Island, and came to Charlestown some time previous to his marriage, where they lived till their death, about thirty years since.

The subject of this sketch was born in Charlestown in this State, Nov. 21st, 1798. He lived with his father, laboring upon the farm, till August, 1818, when, owing to a lameness in one of his limbs, he decided to engage in some profession. He fitted for College at Chester Academy, Vt., under the charge of Joel Manning, Esq., and a Mr. Holton. August, 1819, he entered Dartmouth College, and continued his studies till the fall of 1821, when he was invited by Capt. Alden Partridge to become a "Professor," as he termed his Instructors, in his "Literary, Scientific, and Military Academy," at Norwich, Vermont, which invitation he accepted, much to his regret afterwards, and accordingly took up his connection with the College, contrary to the kind and sound advice of Professors Haddock and Chamberlain. The next year, however, at Commencement, he was re-admitted into his class, and graduated with them in 1823. He then entered the office of Gov. Hubbard, in Charlestown, as a student at Law, where he continued two years, with the exception of about three months, when he was in the office of Richard Bartlett, Esq., of Concord. In the summer of 1825, he went into the office of Hon. George B. Upham of Claremont, where he remained till he was admitted to the Bar in September, 1826.

Mr. Metcalf then opened an office in Newport, N. H., and remained there till the spring of 1828, when desirous of seeing something new, he went into the State of New York, and not long after, entered into a partnership in professional business with a gentleman in Binghamton, Broome County. Though their business was as good as he had reason to expect, he did not feel much at home there; and in January, 1830,

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he returned to New Hampshire, and opened an office in Claremont, where he resided till June, 1831, when he was elected Secretary of State, and necessarily removed to Concord. While Secretary, he was appointed by Gov. Badger and the Council, to the office of Attorney General, which office he declined accepting. He held the office of Secretary till 1838, seven years. Soon after this, Judge Woodbury, then Secretary of the Treasury, offered him a Clerkship in his department at Washington, which he accepted, and held till the spring of 1840, when not much pleased with "life at the Capitol," he resigned,—returned to New Hampshire and opened an office in Plymouth, but remained there less than a year, when he returned to Newport, where he began his professional career, and where he now resides. In October, 1845, he was appointed Register of Probate for the County of Sullivan, which office he now holds.

In January, 1835, he was married to Lucretia Ann, daughter of Nathan Bingham, Esq., of Claremont. She deceased, April 1st, 1836, leaving an infant three weeks old, which died in August following. November 10th, 1843, he was married to Martha Ann, daughter of Capt. John Gilmore, late of Newport, deceased. They have two children,—a son named Ralph, and a daugher named Martha Jane.

BIOGRAPHICAL NOTICES OF PHYSICIANS IN TAMWORTH.

For the following account of Physicians, we are principally indebted to the Rev. E. C. Cogswell of Northwood.

Dr. Joseph Boyden was born in Medfield, Ms., 1770. When about seven years old, his parents moved to Sturbridge, in the same State. He studied medicine with Dr. Corey of that place, and in 1791, commenced the practice of medicine in Gardner, Ms., where he practiced about four years. He moved to Tamworth, N. H., in the autumn of 1795, having married in 1791, Mary Heywood of Gardner, daughter of Seth Heywood, by whom he had eight children, four sons and four daughters. He died, Aug. 15th, 1832, aged 63, in consequence of his being thrown off a bridge by his horse, having practiced medicine in Tamworth, 36 years. As a citizen, Dr. Boyden was enterprising and active; and as a physician, humane, judicious, and successful. He was elected a member of the medical Society, in 1816.

Dr. Joseph Cogswell was a son of Nathaniel Cogswell, a merchant of Haverhill, Ms., and brother of Dr. William Cogswell of Atkinson, an account of whom is given in Vol. I. of the Repository, p. 136, which see in reference to the genealogy of Dr. J. Cogswell. He was born, April 16th, 1764, and studied medicine with his brother, who, at that time, had charge of the Military Hospital of the United States, established at West Point during the Revolutionary War. While pursuing his studies, he acted in the capacity of a surgeon's mate. He settled as a Physician, first

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in Warner, in 1787, and continued there till August 25th, 1790, when he removed to New Durham, where he remained seven years. From that place, he went to Tamworth, where he now resides, enjoying the use of his mental and corporeal powers in a remarkable degree, for a person in the 83rd year of his age. Though he was very respectable as a physician, and though he performed some remarkable cures, yet he never succeeded in obtaining an extensive practice, and, soon after going to Tamworth, he retired from medical business. He professed religion, and united with the Congregational church in Warner, in 1789. He married Judith Colby of Warner, Dec. 27th, 1788. She was born at Amesbury, Sept. 25th, 1771, and is now living in the 76th year of her age. They have had 12 children,—Judith, Joseph Badger, Hannah, Ebenezer, Ruth Badger, Thomas, Ruth, Hannah, Mary, Joseph, Emily, and Elliot Colby who is settled as the Congregational minister of Northwood.

Dr. Wyatt Clark Boyden, son of the above named Dr. Boyden, was born at Gardner, Ms., Dec. 5th, 1794. He received his preparatory education with Rev. Samuel Hidden of Tamworth, and at Fryeburg Academy, Me., and graduated at Dartmouth College, 1819. He studied medicine with his father, and Drs. Mussey and Parsons,commenced practice in company with his father, and received his medical degree at Dartmouth College in 1826. In 1825, he removed to Beverly, Ms., where he succeeded the late lamented Dr. Luke Howe, and resides in that place still. He married Elizabeth Woodbury, daughter of James Woodbury of Beverly, Ms., by whom he had five sons, one of whom, James, graduated at Harvard College in 1843. His first wife died in 1833, and he was married to his present wife, Lydia L., daughter of the late Hawks Lincoln of Boston, by whom he has one son and two daughters.

Dr. John L. Sargent, son of Abraham and Lydia Sargent, was born in Chester, N. H., Jan. 6th, 1793, where he received his preparatory education principally with Dr. Kittredge. He studied medicine with Dr. Zadock Howe of Concord, N. H., who, meantime, entered into copartnership with Dr. Miller of Franklin, Ms., where they opened a hospital for patients; and there, with them, Dr. Sargent completed his studies.

Dr. Sargent commenced the practice of medicine at Loudon, N. H., about 1814, where he remained four years, when he was appointed Deputy Warden and Surgeon of the New Hampshire State Prison. This office he resigned in about six months, to accompany a transport of United States troops to New Orleans, as their Surgeon. On his return to New Hampshire he located himself at Sandwich, 1819, where he remained until 1826, when he removed to Tamworth, and there remained until 1834. On leaving Tamworth, he spent a short time at Wolfborough, then at Alton Bay, and finally took up his residence in Meredith Village, and died at Moultonborough Falls, May 19th, 1840, while on a visit to that place. November 7th, 1816, he married Sally Wilkins of Concord, daughter of Dea. Jonathan and Sarah Wilkins, by whom he had six children.

Dr. Ebenezer G. Moore was born in Dorchester, N. H., 1797, studied medicine with Dr. Wyatt C. Boyden of Tamworth, received his medical degree at Dartmouth College in 1829, and commenced practice immediately after in Tamworth. He removed to Wells, Me., not long after, and in 1844, to Concord, N. H., where he now resides. He married

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Elizabeth S. Hidden, daughter of Rev. Samuel Hidden of Tamworth, Nov. 9th, 1826, by whom he had seven children. She died, Oct. 16th, 1843, and he subsequently married Harriet Story.

Dr. Ebenezer Boyden, son of Dr. Joseph Boyden, was born March, 1802, received his preparatory education with Rev. Samuel Hidden of Tamworth, studied medicine with his father and brother, Wyatt C. Boyden, received his medical degree at Dartmouth College, and commenced the practice of medicine with his father in Tamworth. In 1830, he removed to Ossipee, and subsequently to Exeter, Me., where he now practices. Dec. 21st, 1826, he married Hannah Ames of Ossipee, by whom he has five children.

Dr. Lowell Marston, son of Mr. Shubael Marston of Tamworth, was born Feb. 15th, 1808, received his preparatory education with Rev. Samuel Hidden of Tamworth, and at New Hampton Academy; studied medicine with Dr. Joseph Boyden, and his son Wyatt C., of Tamworth, and attended medical lectures at Bowdoin College, Me. He commenced the practice of medicine in Wells, Me., and went to Tamworth, about a year after. He soon abandoned the profession on account of ill health, and applied himself to farming. He subsequently removed to Glenburn, Me., where he now resides.

Dr. Carr L. Drake was the son of Dea. John Drake of Effingham, N. H., where he commenced the practice of medicine. He subsequently removed to Ossipee, and then to Tamworth, where he practiced until about 1840, when he returned to Effingham, where he now practices, much respected.

Dr. Ebenezer Wilkinson was born July 26th, 1798, was son of Ebenezer Wilkinson, Esq., of New Durham, N. H. He received his preparatory education at Fryeburg and Limerick Academies, Me.; studied medicine with Drs. Moses Sweat of Parsonsfield, Me., and Alexander Ramsey; and attended medical lectures at Brunswick, Me. He commenced the practice of medicine in Effingham, N. H., where he remained eight years. He went to Tamworth in September, 1832, where he now resides, highly esteemed. His wife was Sarah Lougee, daughter of Dea. John Lougee of Parsonsfield, Me.

Dr. Joseph Huntress was born in Parsonsfield, Me., in the year 1819, was son of Samuel Huntress, then of Parsonsfield, now of Effingham. He received his preparatory education principally at Parsonsfield and Effingham Academies, studied medicine with Drs. Aaron B. Smith of Effingham, Tibbetts of Ossipee, and Topliff of Freedom, and received his medical degree at Dartmouth College, 1844. He commenced the practice of medicine in Tamworth, where he still resides under encouraging circumstances. Oct. 9th, 1845, he married Orra Ann Sargent, daughter of Joel Sargent of Tamworth.

Besides the above, there have been with short residences in the town, Drs. Jewett, Wood, York, and Gibson, the former of whom is remembered only by the oldest inhabitants now living.

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BIOGRAPHICAL NOTICES OF PHYSICIANS IN CHARLESTOWN.

Prepared by Samuel Webber, M. D.

The first physician settled in Charlestown, was *Dr. David Taylor.* He was a native of Lunenburg, Ms., a son of Daniel Taylor, a farmer of that place, and was born Aug. 5th, 1742. It is not known with whom he read medicine. In 1760, when not fully eighteen years of age, he received a commission as surgeon in a regiment of militia, then called into service in the difficulties at that time pending between the provinces and the French inhabitants of the Canadas. The ensuing year, at the age of nineteen, he went to Charlestown, then more familiarly called No. 4, and settled as a physician. With the exception of another campaign at Ticonderoga in the year 1776, when he again served as regimental surgeon, he resided in Charlestown till his death, which took place in the Autumn of 1822, at the advanced age of eighty.

For many years before his death, Dr. Taylor withdrew, in a great measure, from the more general practice of a physician and surgeon, and devoted himself chiefly to the obstetric branch, in which he had a high reputation, and enjoyed the confidence of the people. Dr. Taylor was not a literary man, nor even one of much professional reading, but he possessed a good share of practical knowledge,—sound judgment, and kind feelings. His leisure was given to agriculture, and especially the cultivation of fruit trees.

Dr. William Page was born in New Fairfield, Ct., in 1749. His father was John Page, a farmer of that place. His early advantages for an education were small. According to an account given by one of his sons, he learned to write by the chilling process of tracing letters with his finger in the snow. He prosecuted his studies in medicine with Dr. Porter of Connecticut. Having completed these, he commenced practice in Williamstown, Ms., but soon removed to Northfield, and about the close of the Revolutionary War settled in Charlestown, N. H. Here he obtained considerable reputation and practice, but his disposition was restless and active, and his mind looked for objects beyond the routine of professional duty. He engaged warmly in politics and various matters of public business then going on. He became a Colonel in the militia, represented the town in the State Legislature for several years, and was afterwards a Senator for the district in which Charlestown was situated. In the time of the controversy with Vermont, he was Sheriff under the authority of that State. About 1798 or 9, he undertook the building of the canal at Bellows Falls on the Connecticut river, as agent for Mr. John Atkinson of the city of New York, and soon after removed to the village at that place and relinquished entirely his medical profession. The result of his undertaking was not, in a pecuniary view, fortunate for himself or his employers. He removed to Rutland, where he died at the house of his son, William Page, Esq., in the year 1810, of palsy, with which he had been afflicted for several years. Dr. Page appears to have been a man of good natural abilities, and of considerable extent of information. He was one of the original corporators of the New Hampshire Medical Society.

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Dr. Oliver Hastings was born in Charlestown in 1762. He studied medicine with Dr. William Page of his native place, and Dr. Frink of Rutland, Ms., a practioner of much repute. From Rutland he went to Montreal, to attend the lectures and receive the finishing instructions of Dr. Blake, a distinguished physician and medical teacher of that city. He commenced the practice of his profession in Charlestown, with his former instructor, Dr. Page, and in a few years obtained an extended practice. He displayed much zeal for the military service, and rose successively from the rank of a subaltern in the militia to that of Major General, and he also represented the town in several sessions of the Legislature. He died of dropsy, Sept. 3rd, 1823.

Dr. Joseph Roby has left in Charlestown no memorial of his birth or education. He came thither from East Sudbury, Ms., which, it is believed, was his native place, in company with his brother in law, a Mr. Curtis, a merchant. With him he was at first in partnership, having however, the intention of practising in his profession if opportunities should offer. Meeting with encouragement and recommendation from Dr. Hastings, these were soon found, and he obtained a considerable amount of business, and a good professional name, which he retained for a number of years. He died Aug. 24th, 1818, at the age of forty-nine years.

Dr. Edward Pelouze came to this country from the Island of St. Lucia, at the time when the doctrines of the French Revolution raised such fearful commotions in the West Indian possessions of that nation. He first established himself in New London or its neighborhood, and subsequently in 1804 or 5 removed to North Charlestown. He was a man of eccentric manners and character, and his practice was looked upon as rather wanting in energy, so that it never became extensive. He died in 1845, at his son's in Philadelphia, at an advanced age.

Dr. John P. Batchelder was born in Amherst, N. H., about 1784. By strenuous industry and perseverance, he has overcome obstacles, and attained to distinction. He studied his profession, it is believed, with Dr. Spaulding of Amherst, and received his medical degree from Harvard University. Sometime in the year 1809, he settled in Charlestown, and gradually obtained extensive practice, more particularly as a surgeon, as in this department he much excelled any practioner in the town or its immediate vicinity. When the Vermont Medical School at Castleton was established, Dr. Batchelder took the chair of anatomy and surgery, which he filled with credit. In the year 1822, he was chosen to the same office in the Berkshire Medical School in Massachusetts, and then removed to Pittsfield, Ms., where he entered into partnership with Dr. Childs of that place. After three or four years, he relinquished his Professorship, and removed to Utica, N. Y., where he has since resided.

Dr. Putnam Barron was born, it is believed, at Queechy in Vermont, about 1790. He studied his profession with Dr. Jenneson of Hartland, Vt., and attended the Medical Lectures at Dartmouth College. After graduating, he came to Charlestown in 1818, and settled in the north parish. Here he remained till 1838. He then removed to Rochester in Ohio, and has since removed to some other part of that State.

Dr. Samuel Webber is a native of Cambridge, Ms., the second son of

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the Rev. Samuel Webber, D. D., President of Harvard University. He was born, Sept. 15th, 1797. His early education was received partly at private schools and partly at the public Grammar School of his native place. He graduated at Harvard University in the year 1815. He was employed in teaching for four years subsequent to his graduation, during a portion of which time he pursued professional studies, first with Dr. William Page, Jr., of Hallowell, Me., and afterwards with Dr. Thomas Foster of Cambridge, Ms. At the expiration of that time, he devoted himself more exclusively to professional study, though for one year he held the place of private instructor in Mathematics at the University, and for a year and a half that of assistant to the Professor in Chemistry. He received his medical degree in February, 1822, and in May following removed to Charlestown, where he has since resided. He has been honored with the membership of two or three literary and scientific societies in this country, and of the Royal Society of Northern Antiquaries of Denmark.

Dr. Barron's place was soon filled by *Dr. Horace Saunders*, a native of Weathersfield, Vt., who received his medical diploma from the Vermont Medical School at Castleton. He still remains in Charlestown.

Physicians temporarily established in Charlestown.

Dr. Bliss came to Charlestown about 1797 or 8. He was, it is believed, a native of Springfield Ms., or its vicinity. He remained about three years, and then removed to Long Meadow, Ms., where he has permanently established himself.

Dr. ——— Safford came in 1818. He remained two years, and then removed to Westminster, Vt., where he now resides.

Dr. Jacob Adams came in 1822, at the same time with Dr. Webber. He was a native of Windsor, Vt.; studied with Dr. Trask of that place, and received his medical degree from Dartmouth College. After a residence of two and a half years, he removed to Utica, N. Y., but soon afterwards died of consumption.

Dr. John Duncan commenced practice in Charlestown at the same time with Drs. Webber and Adams. He had for some years been a resident in the town in the family of Dr. Hastings, with whom he studied, and whose daughter he had married. He attended lectures first at Castleton, and then at Bowdoin College, where he took his degree of M. D. He soon after fell into a decline, and died Oct. 3rd, 1825, aged 39.

Dr. Alexander Campbell, a somewhat aged man, removed to Charlestown in 1827, from Rockingham, Vt., where he had been in practice many years. He staid about five years, and then returned to Rockingham, where he died a few years since.

Dr. Hiram Hoyt, a native of St. Johnsbury, Vt., and a graduate of the Medical School of Dartmouth, came to Charlestown in 1828, from Meredith, where he had been in practice about two years, and after staying four or five years, he removed to Syracuse, N. Y., where he now resides.

Dr. John W. Furber removed to Charlestown in 1835, from Weathersfield, Vt., where he had practised for a year or two. He was a native of Dublin, N. H.; had studied in Queechy, Vt., and attended lectures at

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Hanover. After about two years, he removed to Queechy in Vermont, and subsequently to Bridgewater.

Dr. S. Hale, a native of St. Johnsbury, Vt., came to Charlestown in 1840, from Lowell, Ms., where he had been pursuing his studies with Dr. Kimball, a distinguished physician of that city. He remained but one year, and then went to Arlington, Vt.

Dr. Otis Russell Freeman was born at Hanover, N. H., December, 1809. His father is Dea. Jonathan Freeman, 2nd, of that place, and his mother was Mary Russell of Conway. He read medicine with the Medical Professors at Dartmouth College, and received his degree of M. D. at that Institution. Previously to his reading medicine, he was a store keeper and an apothecary at Hanover. He commenced practice in Charlestown in the Autumn of 1843, remained there until January, 1846, and then removed to Springfield, Vt. He married Abigail Willard, only child of Dr. Samuel Alden of Hanover.

Dr. D. H. Marden, a native of New Boston, came to Charlestown in the spring of 1846, from Unity, where he commenced practice in 1843. He studied with Dr. James Danforth of New Boston, and attended lectures at Dartmouth College. His previous education was obtained at Gilmanton Academy.

Besides these, there were three or four, who, since 1822, located themselves in Charlestown; but, after trials of various lengths, from one to three or four months, removed to some more favorable place, leaving hardly a remembrance of their names behind them. Of these, were Dr. Frink, Dr. Leech, Dr. Pollard, and Dr. Hall.

BIOGRAPHICAL NOTICES OF PHYSICIANS IN CONCORD.

For information respecting most of the following medical Gentlemen, we are indebted to Drs. Chadbourne and Prescott, particularly Dr. Prescott.

Dr. —— Rolfe was the first Physician, and the first who commenced a settlement in the town of Concord. He was the father of Benjamin Rolfe, Esq., who took so conspicuous a part as a magistrate among the first settlers, and from whom, the present numerous families of Rolfes in the West Parish, are descendants. All that is now known of Dr. Rolfe is that "he went to Pennacook," (now Concord,) "in the summer or autumn of 1726," taking with him one Richard Uran, and that "they built a block house" near the place, where the late Capt. Benjamin Emery afterwards resided, "in which they dwelt during the winter, and that their provisions falling short they subsisted on the fruits of the wilderness, and charities of the Indians, the snow being uncommonly deep and the cold very severe." It is supposed he went back to Haverhill in the spring, and there is no evidence that he ever returned.

Dr. Ezra Carter was a native of South Hampton, and studied medicine with Dr. Ordway of Salisbury, and settled in Concord about 1740, where he was many years Town Clerk and one of the principal men,

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and where he died, Sept. 17th, 1767, aged 48. He was a good scholar, though not liberally educated ; a skilful Physician, and a man universally beloved. Though frequently menaced by the Indians, he never suffered from their attacks. In his charges, he was remarkably charitable to the indigent. Many anecdotes and one of the best acts of his life illustrate this fact. Just before his decease, he looked over his accounts, filled out receipts for all poor persons, who were indebted to him, with directions that his executors should deliver them to those concerned, immediately after his death.

Dr. —— Emery is so little known, that his Christian name is not known. We have not been able to ascertain where he was born, with whom he studied medicine, nor how long he lived in Concord ;—only that he did live there, and that he removed to Fryeburg, Me., where he died.

Dr. Ebenezer H. Goss was the son of the Rev. Thomas Goss of Bolton, Ms., who was born 1717, graduated at H. C. 1737, settled in the ministry Nov. 4th, 1741, and died Jan. 17th, 1780, aged 63. Dr. Goss settled in Concord, in 1769 or 70, and married a daughter of Rev. Timothy Walker, by whom he had four children, Sally now living at Paris, Me., Polly who died young, Abigail who married Dr. Jonathan Page of Brunswick, and Gustavus. The Doctor held a commission as Surgeon under Gen. John Stark for a short period during the Revolutionary War, but on account of disagreement between him and his commander, in relation to the management of the small pox, which appeared among the troops, he resigned his commission and returned to Concord. He finally removed to Maine, where after the death of his wife, he spent the remainder of his days with his children alternately, and died at Paris, Me., at a very advanced age. For a short period, he received a pension from government. The Doctor was excentric, social, and full of anecdote and story, which he related with such zest and humor, as always to render himself a welcome visiter. He was a person of great height. In consequence of accidentally taking some oil of vitriol, he was afflicted with an impediment in his speech, from which he never recovered.

To be continued.

HISTORY OF SCHOOL BOOKS IN NEW ENGLAND.

[*Continued from Vol. I, page* 287.]

The Spelling Book of Thomas Dilworth, a school master of Wapping in England, followed the Youth's Instructor. It was published in 1740, and introduced into this country between 1750 and 1760, and continued in general use until some years after the American Revolution. It was entitled "A New Guide to the English Tongue." An edition of it was published in 1768, which was well executed, and was sold for a pistareen a copy. The 3rd Portsmouth edition was published in 1795. The work was considered, judging from recommendations, as *far surpassing* all former elementary books of the kind. This appears to have been also the

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opinion of the Author himself, for he says in his preface: "In the several praxes or lessons of monosyllables hitherto published in our mother tongue, instead of rising step by step, children are taught to jump before they can go; and if they prove uncapable to take such long strides, as reach sometimes from monosyllables of two, to others of seven or eight letters before they are informed of those that come between; they must be thumpp'd and lugg'd forward without being once instructed in the right knowledge of the most common and useful parts of our tongue." This Spelling Book was a very good one for its day. Some editions of it had in them the "Elements of the English Grammar." Dilworth's Book-Keeper's Assistant, School Master's Assistant, Miscellaneous Arithmetic, and other works on education were useful and popular.—Master Dilworth died in 1781.

The Spelling Book of William Perry, entitled "The Only Sure Guide to the English Tongue," published first in Scotland, as early, probably, as 1760, was introduced into this country soon after, and was used to a considerable extent until fifty years ago—more in New Hampshire and Massachusetts, than in any other part of the country.

About seventy or eighty years ago, Daniel Fenning's Spelling Book was used, but not extensively. It was called "The Universal Spelling Book."

To be continued.

NOTICES OF NEW PUBLICATIONS.

A Universal and Critical Dictionary of the English Language; to which are added Walker's Key to the Pronunciation of Classical and Scripture proper Names, much enlarged and improved; and a Pronouncing Vocabulary of Modern Geographical Names. By Joseph E. Worcester.

Multa renascentur quæ jam cecidere, cadentque
Quæ nunc sunt in honore vocabula, si volet usus;
Quem penes arbitrium est, et jus, et norma loquendi.—HORACE.

Boston: Wilkins, Carter & Company, 1846.

This is a work of 956 pages, Royal Octavo, and is one of the best specimens of the art of typography, which has appeared from the American press. The paper, the printing, and the binding are in a finished style. The work itself must have been prepared with great toil and expense of time, and seems to be well adapted to the wants and circumstances of Americans.

The Author says, In the Introduction to this Dictionary, may be found remarks on orthoepy or pronunciation, orthography, etymology or the derivation of words, grammar, archaisms, provincialisms, Americanisms, and on various other points of philology and lexicography, and also explanations of the principles adopted in the preparations of the work. Prefatory observations are also prefixed to the enlarged edition of Walker's "Key," inserted in this volume, and likewise to the Pronouncing Vocabulary of Modern Geographical Names.

About twenty years since, the Compiler edited "Johnson's Dictionary, as improved by Todd, and abridged by Chalmers, with Walker's Pronouncing

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Dictionary combined;" and while executing that task, he formed the plan of his small work, entitled "A Comprehensive Pronouncing and Explanatory Dictionary of the English Language;" but before completing this latter work, he was induced to undertake the labor of making the octavo abridgement of Dr. Webster's "American Dictionary of the English Language." This delayed the execution of his own work.

After beginning the preparation of his "Comprehensive Dictionary," the Compiler adopted the practice of recording all the English words which he met with, used by respectable authors and not found in Todd's edition of Johnson's Dictionary. The practice was continued with a view to provide the means of improving the Comprehensive Dictionary. But he found the words which were not registered in any dictionary, more numerous than he anticipated, and, his collection having accumulated beyond his expectation, he at length formed the design of preparing a new and large dictionary, which should contain as complete a vocabulary of the language as he should be able to make.

The Dictionary of Johnson, as corrected and enlarged by Todd, and Walker's Critical Pronouncing Dictionary, have been made, in some degree, the basis of the present work; but the words found in those dictionaries have been revised with much labor and care, in relation to their orthography, pronunciation, etymology and definition; and a great part of them, especially such as relate to the arts and sciences, have been defined entirely anew.

The Rev. Dr. William Allen, late President of Bowdoin College, having in the course of his reading, collected several thousand words not found in any dictionary, favored the Compiler with the use of his manuscript, who, on comparing it with his own collection, obtained between fourteen and fifteen hundred additional words, which have been inserted.

Much care has been taken to note such words as are technical, foreign, obsolete or antiquated, local or provincial, low or exceptionable. The grammatical forms and inflections of words have been given more fully than ever before in any English dictionary; and brief critical notes on the orthography, the pronunciation, the grammatical form and construction, and the peculiar, technical, local, provincial, and American uses of words, are scattered through the volume.

The peculiar excellencies of the work are—1. It contains a greater number of words in *good* use than any other Dictionary. This would naturally be expected from the known taste, discrimination and accuracy of Mr. Worcester, and from the fact that it is the last Dictionary issued, and that he had access to all works of this nature previously published. We wholly object to the idea of putting into a Dictionary every word that is used by every man. To do it is an insult upon the educated part of the community. It is an easy thing to coin words, and many are inclined to be prolific in such service.

2. Its orthography is preferable to any other. It is in conformity with the best usage of the present day. Mr. Worcester has no adopted theory, now obsolete, to maintain.

3. Its pronunciation is better than any other. As pronunciation, in many respects, is arbitrary; so Mr. Worcester, while he has adhered generally to the best rules of pronouncing, has varied from these as the best modern practice seems to sanction. And in all these cases, he has given his authority for doing it.

4. It has a Pronouncing Vocabulary of Modern Geographical Names. This has long been a desideratum. Every man called to pronounce these terms has felt the want of such a guide. And no man in the country is better qualified for the task of preparing one, than Mr. Worcester. His great labors in historical and geographical works have furnished him with the best information on this subject.

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The work is properly denominated "A Universal and Critical Dictionary of the English Language," and is worthy a place in the Library of every literary man.

Lectures on Swedenborgianism. Delivered in the Theological Seminary, Andover, February, 1846. *By Leonard Woods, D. D., Professor of Theology.* Boston: Published by Crocker & Brewster, 47 Washington street. 1846.

"These Lectures," says Dr. Woods, "were written and delivered from a desire to expose error and defend the truth and they are now published, because it is thought, by many judicious men, that such a publication is called for by the circumstances of the present time." The contents of the Lectures are as follows:—I. Preliminary remarks.—All the truths taught by Swedenborg to be received.—All his errors to be rejected.—The test laid down by Professor Bush.—How are we to apply it?—Swedenborg rejects a part of the Scriptures.—Pretences of his advocates on this point considered.—Predicted effects of Swedenborg's disclosures. II. Swedenborg's allegorical or spiritual sense of Scripture.—His claim to a divine commission.—The whole world before him ignorant of the true meaning of Scripture.—Paul's visit to Heaven compared with Swedenborg's.—Examples of his manner of explaining the word of God, Gen., ch. 1, and 2, and 5—13.—Apocalypse.—Appeal all the way to reason and consciousness. III. Hints as to Swedenborg's visionary state.—His revelations.—His visits to the Planets, &c.—Letters of a man in an Insane Hospital. IV. Swedenborg's doctrines, 1 God is *very man*. 2. He rejects the common doctrine of the Trinity. 3. The atonement. 4. The doctrine of justification by faith. 5. The common doctrine of depravity. 6. Predestination. 7 The resurrection of the dead. 8. The rejected part of the Scriptures. 9. His exclusiveness. 10. Purgatory. 11. His views of the future state—marriage relation—Heaven and Hell. 12. Rejects miracles.—Alleged miracles of Swedenborg in behalf of the Queen of Sweden, &c. V. Moral code of Swedenborg as to the intercourse of the sexes.—Scripture precepts in contrast.—What we must do to become followers of Swedenborg.

Under this last topic, Dr. Woods, remarks that in order to become the disciples of Swedenborg, *we must exclude from the word of God, one sixth part of the Old Testament, and half of the New; hold him as superior to all the inspired teachers who were raised up before him; receive all his interpretations of the word of God as infallible; follow him in regard to the doctrines of religion; deny the resurrection of the body; and finally adopt his code of morals.* In canvassing the subject of Swedenborgianism, Dr. Woods adopts as his principle the direction of the Apostle: *Prove all things; hold fast that which is good*, and, as a consequence, reject that which is bad. These Lectures are written with that perspicuity, judgment, fairness, candor, and conclusive reasoning, which so strikingly characterize the controversial productions of Dr. Woods. No theologian in the country surpasses him in these respects. He is a model to controversialists. The service he has rendered in this work is important and timely. All who read it will understand the religious system of Swedenborg, without having recourse to his books on the New Jerusalem,—on Heaven and Hell,—Spiritual Influx,—and The White Horse of the Revelations. We commend it to all whose minds are not settled on this subject, for their attentive perusal.

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EXTRACTS FROM NOTICES OF THE NEW HAMPSHIRE REPOSITORY.

It is a very handsome and valuable Quarterly, published at Gilmanton, N. H., and edited by the Rev. Dr. William Cogswell, for many years editor of the American Quarterly Register, and lately a Professor at Dartmouth College. Each number is worth the price of a year's subscription.—*Nashua Gazette.*

We consider it a valuable accession to the periodicals of our times, worthy extensive patronage.—*Christian Observer, Philadelphia.*

In this work, brief and accurate biographical sketches of ministers, physicians and lawyers in the different Counties of the State, will be recorded, and much excellent material for this purpose has already been obtained.—*Boston Weekly or Mercantile Journal.*

Its reading is various, and must have been gotten up with industry and toil.—*Boston Recorder.*

Dr. Cogswell's experience in collecting information is well known, and he will have a good deal that is curious, and that ought to be preserved.—*Vermont Chronicle.*

Its contents are interesting, and afford high promise of future research and usefulness.—*Exeter News-Letter.*

It will pursue a similar course to that of the Am. Quarterly Register, conducted many years in Boston, by Rev. Dr. Cogswell. This number of the work has various articles upon strictly literary and theological subjects; and a body of statistics, compiled with much labor, and affording a fund of valuable information.—*New Hampshire Statesman.*

We commend the work to the patronage of the public.—*Congregational Journal.*

We earnestly commend it to the patronage, not only of professional gentlemen, but of all who have any taste for substantial mental aliment. It would be highly useful in families, as an adjunct in the work of education, developing, and giving a right direction to the youthful mind. We trust our citizens will embrace this opportunity to benefit themselves and families, and nurture our State pride by cherishing so excellent a publication, and one so creditable to the literature of New Hampshire.—*Farmer's Cabinet.*

This magazine is of special interest to the members of the learned professions in the State, and they should see to it, that it is sustained.—*Granite Freeman.*

We cheerfully recommend it to patronage.—*Morning Star.*

It is well got up, and well filled with useful and interesting matter. That which will more than any thing else, give the Repository a permanent value is its historical and statistical phasis.—*Independen Democrat.*

This being strictly a New Hampshire work, and the only one of its kind, it should receive the liberal support of our citizens.—*Portsmouth Journal.*

The present number is well filled with useful and interesting matter.—*Belknap Gazette.*

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NOTICE.

The following Clergymen are expected to prepare the Statistics of the Congregational Churches and Ministers of the several Counties, in which they reside, viz: the Rev. Messrs. French of Northampton and Kelly of Hampstead, Whiton of Antrim, Bouton of Concord, Lancaster of Gilmanton, Tobey of Durham, Blake of Tamworth, Woods of Newport, Barstow of Keene, Cooke of Lebanon, and Perry of Lancaster. The Rev. Dr. Burroughs of Portsmouth, will prepare the Statistics of the Episcopal Denomination, the Rev. E. E. Cummings of Concord, will prepare the Statistics of the Baptist Denomination, the Rev. Eleazer Smith of Concord, will prepare the Statistics of the Methodist Denomination, and Elder Joseph Fullonton of Milton, will prepare the Statistics of the Free-Will Baptist Denomination.

The following gentlemen will prepare the Juridical Statistics of the Counties, in which they live, viz. Hon. John Kelly of Exeter, William H. Duncan, Esq. of Hanover, William P. Wheeler, Esq. of Keene, Josiah H. Hobbs, Esq. Wakefield, Moody Kent, Esq. of Pembroke and Stephen C. Badger, Esq. of Concord, Samuel D. Bell, Esq. of Manchester, William Butterfield, Esq. of Gilmanton, Ralph Metcalf, Esq. of Newport and E. L. Cushing, Esq. of Charlestown, Asa Freeman, Esq. of Dover, and James M. Rix, Esq. of Lancaster.

Some individual in each town, either has been, or will be, requested to prepare the Statistics of Physicians, as Drs. Chadbourne and Prescott of Concord, Dr. Perry of Exeter, Dr. Adams of Keene, Dr. Crosby of Hanover, Dr. Farrar of Derry, Dr. Webber of Charlestown, Dr. Smith of Peterborough, Dr. Woodbury of Bedford, Dr. Spaulding of Haverhill, Dr. Low of Dover, Dr. Dearborn of Seabrook, and Dr. Richards of Claremont.

Sketches of Alumni of Dartmouth College will appear in every succeeding number; also Articles in regard to Common Schools.

Among Contributors of Articles for the Repository may be named the Faculty of Dartmouth College, Professor Upham of Bowdoin College, Rev. Nehemiah Adams and Dr. Jenks of Boston, and Rev. Drs. Woods of Andover, and Dana of Newburyport.

All communications, designed for insertion in the Repository, and all orders for the Repository, may be directed to the Rev. William Cogswell, Gilmanton, N. H.

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THE

NEW HAMPSHIRE REPOSITORY;

DEVOTED TO EDUCATION, LITERATURE AND RELIGION.

CONDUCTED

BY REV. WILLIAM COGSWELL, D. D.

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THE

NEW HAMPSHIRE REPOSITORY.

VOL. II. JANUARY, 1847. No. 2.

THOUGHTS ON PULPIT ELOQUENCE.

By the Rev. Daniel Dana, D. D. of Newburyport.

(Concluded from page 34.)

IN the preceding numbers, some view has been taken of the most *important characteristics* of the eloquence of the pulpit; in the present, which will close the discussion, some suggestions will be offered, indicating its *principal sources.*

Without implicitly acquiescing in the truth of the ancient maxim, that while the poet is *born*, the orator is *made*, we must still admit, that to the acquisition of eloquence, much study, much labor, much ardor and perseverance are needful. And if the standard selected be high, the demand for lofty exertions must be proportionate. Nature, indeed, must contribute her quota of aid. But the wonderful efforts and the equally wonderful success of the great Orator of Greece, have significantly told us, that even the niggardliness of nature affords no cause of despondence. If this prince of orators expended such toil and ardor in the pursuit of an *earthly crown*, should not the Christian youth, who, in proposing for his great object, the salvation of men, and the smiles of the final JUDGE, seeks a *heavenly crown*, be content to expend much greater? The *mechani-*

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cal part of the preparation, however, will now be left undiscussed, and our remarks confined to some other topics.

If the opinion of Cicero be just, that *an orator must know every thing*, this is rather a disheartening circumstance; especially as, since the time when this sentiment was uttered, the boundaries of the region of science have been vastly enlarged. The rule must be admitted to have a juster application to the secular, than the Christian orator. Yet even here, it cannot be doubted, that an ample accumulation of general science is highly desirable. We live in an age in which, though the estimates of its learning may sometimes soar above the reality, there are found in the literary professions, and in almost every department of life, men of various and extensive, and sometimes of profound science. And as religion is seen and estimated by the great mass of mankind, chiefly through the medium of its ministers, it is not, surely, desirable that they should fall materially below the standard of men generally deemed literary. It is, likewise, a fact, that almost no species of knowledge can be named, the acquisition of which does not at once enrich and discipline the mind, and prepare it for its most splendid and vigorous action. The zealous and enlightened minister will, so far as opportunity permits, be making inroads into every region of science, not for the mere splendor of an empty victory, but that he may bring new tribute to his religion, and his Savior. He should not be ignorant either of logic, or geography, or history, or natural philosophy, or polite literature. And if he needs not enough of metaphysics to put together a fine-spun system of theology according to its rules, he certainly needs enough to disentangle the web of sophistry, which may sometimes be thrown around the doctrines of the gospel by the wisdom or the folly, the ingenuity or perverseness of others.

While there are many branches of knowledge which are highly desirable for the Christian minister, there are some which are absolutely essential. And we say, emphatically, that every

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man who aspires to the character of an able and eloquent Christian preacher, must acquire a thorough knowledge of the Sacred Scriptures, and of whatever is necessary to their illustration; a thorough knowledge of all the branches of Theology, with whatever is connected with it. He may, indeed, possess knowledge, even of this extent, and yet be greatly defective in other important constituents of eloquence. He may want some of the essential attributes of good composition, or good delivery. He may want splendor of imagination, or warmth of feeling. But possessing the knowledge indicated, and with it, a respectable portion of other necessary qualifications, he can hardly fail to be an instructive and interesting, if not, in the highest sense, an eloquent preacher.

A knowledge, deep and discriminating, of the specific nature, evidences and fruits of genuine practical religion, is, likewise, of special importance. Here, we must confess, our Fathers, the puritan and noncomformist divines of England, with many excellent churchmen, have greatly exceeded us. Our sermons are, perhaps, too much occupied in stating the arguments which enforce religion; while theirs continually tell us *what religion is;* and paint, in distinct and vivid colors, its native and heavenly charms. This is an inestimable characteristic of their writings. It has given them a deep interest in the hearts of the pious of every succeeding age. Even at this distant day, when we wish to circulate among our common people, luminous exhibitions of Christianity, distinct views of the nature and constituents of experimental and practical religion, we are wise enough to know the aid of these excellent men. True; their style is not polished, nor their expression nicely select. The drapery of the piece is often somewhat cumbrous. But its features are distinctly marked; the aspect is full of life, and the soul looks out at the eyes. Had Shakspeare been a Christian; had he dissected Christianity as he has dissected man; had that unrivalled pencil, which has given us the beauties and deformities of hu-

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man nature, painted to us in colors as vivid and distinct, the divine features of Christianity, the production would have been without a parallel. The youthful preacher would have perused a *manual*, leaving nothing untold, nothing unexplained, of the nature and characteristics of vital and practical religion. But what need to feed our fancies with such a dream? This great desideratum is furnished us by a hand absolutely infallible. The divine Author of this religion has, in his word, exhibited to us its form and features in full relief, and in a thousand ever-varying and instructive attitudes.

Another source of sacred eloquence will, doubtless, be found in a familiar study of its most distinguished models. No art is more difficultly attained than this, through the medium of mere rules and precepts. In this pursuit, we must resort to those who have exemplified, rather than to those who have taught it. Indeed, some who have succeeded as instructors, have signally failed as examples. Who, after perusing the Lectures of Blair, can read his Sermons, without a sensation of disappointment? Such stateliness and constraint, such elegance of style, and barrenness of evangelic sentiment, are calculated rather to freeze a warm heart, than warm and animate a cold one. But how delightful the transition to the less pretending colleague! Who would not rather, with the simple-hearted hearers of Walker, be instructed and fed, than admire and starve, with the titled and equipaged auditory of Blair?

In perusing the thousands of sermons which have been published on this and the other side of the Atlantic, we are surprised, not to say mortified, to perceive how few of them bear the stamp of eloquence; especially of eloquence such as a young preacher can with advantage imitate. Nor is it less a peculiarity, that some of the most admired preachers are the most dangerous objects of imitation. Of Chalmers, for instance, it is impossible not to admire the evangelical views, the ardent piety and benevolence, the rich, and frequently original veins of

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thought, and sometimes, the pure and glowing, and lofty strains of eloquence. But who would wish our young preachers to copy the style of Chalmers? Many things in him, which we either admire as beauties, or readily pardon as faults, would seem, in an imitator, like unsufferable affectation. Many of his peculiarities, the excusable results of his ardor, or inadvertence, would, when coolly copied by another, seem like a kind of *malice prepense*, scarcely admitting of any forgiveness.

It follows that those sermonizers alone, can be safely regarded as models, who are free from peculiarities and mannerisms, and whose defects are, at least, less prominent than their excellencies. Of writers of this character, both in Europe and America, though the comparative proportion is not great, the absolute number is very considerable.

Among the distinguished preachers of our own country, President Davies must be allowed to stand conspicuous. Doubtless he has faults; but in excellencies of a high order, he was far in advance of his age. His masculine vigor and genuine elegance of style, his luminous statements of gospel truths, his faithful addresses to the conscience, his melting and awful appeals to saints and sinners, have secured to his sermons an extensive and enduring popularity. It would be a blessing to our churches, and our country, were such preachers multiplied a thousand fold.

We remark again—A most important aid in the acquisition of the eloquence of the pulpit, is the diligent and intense study of the Scriptures. The style and manner of the Sacred Volume, are scarcely less pre-eminent than its matter. Even in this view, it is far above the most celebrated productions of Greece and Rome, as those productions are above the ordinary writings of the day. Let any person, for instance, select one of the most labored passages of Homer, and give it as literal a translation as that of the Bible, and he will perceive its style, compared with that of a thousand passages of the Sacred Volume, to be spiritless and poor. As to *dignity of sentiment*, it is saying very lit-

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tle to affirm, that the very gods of Greece and Rome, exhibit a thousand times less dignity of sentiment, than the plain, unlettered husbandmen, and fishermen, and tent-makers of the Bible. In elevation and richness of style, the writings of Isaiah leave all other writings far behind. His figures, bold yet delicately just; abrupt often, yet finished, place the writer alone in the world. And throughout the Bible are found scattered, numberless and nameless beauties of every kind, from the loftiest sublime to the most exquisitely pathetic and tender. To taste these beauties, then, and to familiarize the imagination to these sublimities, it is evident, must be a ready way to the attainment of the best style of eloquence.

But it is more than time to advert to the *principal source* of sacred eloquence; I mean piety; sublime and ardent piety. Who may hope to raise the pious passions of others, while his own heart is dead to the sensibilities of religion? The very attempt would be absurd; not to say, impious. Generally, too, it will prove altogether abortive. But piety, especially when ardent, is a living spring of sublime and tender thoughts, and of powerful emotions. It often originates the most finely and impressive imagery. And these things are the very essence and soul of genuine eloquence. It is he whose lips have been touched with a coal from the altar of God, who is prepared to preach; and to preach with energy and success. The good minister, coming forth to the people from the presence chamber of the King of kings, brings with him something of the air of heaven. His very face shines with a serene and holy light. His air and aspect and attitude all proclaim that he is not *acting a part*; but is "serious in a serious cause." He will speak with gravity; for he feels that God is present. He will deliver his message with simplicity and faithfulness; for he expects to meet his hearers at the bar of heaven, and he wishes to be pure from their blood. He will speak with a tender and impassioned earnestness; for he feels that souls are precious, that time is on the

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wing, and that eternal, unutterable joys or woes are at the door of every human being.

How impressive is this spirit of piety on an audience, who has not witnessed ? It is more than talents. It is more than learning. It is more, a thousand times, than the noise and tinsel, and parade of artificial, unhallowed eloquence. These things may attract for a moment ; but if these are all, indifference and disgust will soon succeed.

It is this spirit of piety and holy zeal, which breathed through the writings, doubtless breathed through the public discourses, of BAXTER ; and thousands of souls were given him as his reward. It was this spirit which animated our own DAVIES, and which explains the fact, that he never preached a sermon without producing, in some part of it, a visible effect upon the audience, even to tears ; and rarely, if ever, preached a sermon without gaining a soul. It was this spirit which, under God, gave such efficacy to the preaching of WHITEFIELD on both sides of the Atlantic, and enabled him to strike a blow in the church and world, which resounds to this day. And happy will it be for the church and world, when preaching of this celestial temper shall be revived ; when the eloquence of *piety*, the eloquence of the *heart* shall send forth its influence through all our Christian assemblies.

The preachers of the present day come on the stage in a most momentous and eventful period ; what conflicts await the church, what temporary defeats, what triumphs, is known only to her great Redeemer and Head. One thing, however, is certain. Never did she more imperatively claim all the powers, all the zeal, all the efforts of her friends. Let then her ministers come forth with the courage of Christian heroes ; with the eloquence of Christian orators. Still, let them remember, that, could they speak with the tongues of angels, and act with the energy of angels, no victory would be gained, no soul would be saved, but by *the almighty power and Spirit of Christ*. Let

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them remember, that to be ministers of Christ, implies that they simply and humbly lay all they have and are, at his feet, content to be nothing, that He may be *all in all.* Let them remember, that to be eloquent ministers, is not to go into the pulpit *determined* to be eloquent, (a determination often fatal to success,) but to go wholly absorbed in their subject; and *losing themselves* —losing every ambition, and every aim, in the sublime ambition to glorify our Savior. In a word; let them ponder well the counsel once given by an aged servant of Christ, to a young minister at his ordination. "Let me remind you, sir," said the speaker, "that when you come into this place, and address this people, you are not to bring *yourself* with you. No; when you stand in this sacred place, it is your duty to hold up to your people, your GREAT MASTER, in his character, in his offices, in his precepts, in his promises, and in his glory. This picture you are to hold up to your hearers, while you *stand behind it,* and let not so much as *your little finger be seen.*"

HISTORY OF THE METHODIST EPISCOPAL CHURCH IN NEW HAMPSHIRE.

By the Rev. Eleazer Smith of Concord.

In 1794, John Hill was appointed by the New England Conference, to labor in New Hampshire; but there is no record of his having entered upon his appointed field.

In 1797, we find the first return of members,—Chesterfield, 92 members. At that Conference, Smith Weeks was stationed on the Chesterfield Circuit, and in 1798, Elijah Bachelder. Other Societies were formed in the following order, viz.

Landaff and Hawke in 1800, Hanover, 1801, Bridgewater and Kingston, 1802, Poplin, 1803, Grantham, 1804, Pembroke, Loudon and Tuftonboro', 1805, Northfield and Centre Harbor, 1806, Portsmouth, 1807, Canaan and Rochester, 1809, and Greenland, 1810. From that time to the present, societies have multiplied more rapidly.

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Number of Church Members, in 1800,		171,	Travelling Preachers		3
"	"	1810, 2003,	"	"	14
"	"	1820, 2777,	"	"	17
"	"	1830, 5686,	"	"	53
"	"	1840, 8918,	"	"	88
"	"	1845, 10892,	"	"	97

Number of Chapels. Rockingham County, 17; Strafford County, 7; Hillsborough County, 11; Belknap County, 5; Carroll County, 4; Cheshire County, 9; Grafton County, 21; Sullivan County, 7; Merrimack County, 10; and Coos County, 9;—making in the State, 100.

Education. The New Hampshire Conference has been united with several others, in establishing and patronizing the Wesleyan University in Middletown, Ct. A considerable number of the junior preachers in this State, graduated at that flourishing Institution. An Academy was established in the infancy of the church at Newmarket, which was for several years a great blessing to the Connection. Its funds were, in 1824, transferred to the Institution located at Wilbraham, Ms., which has greatly prospered. In 1834, a Seminary was established in Newbury, Vt., by the Vermont and N. H. Conference, then one body, which has to this time continued in a flourishing condition. Each of these Seminaries employ on an average, five or six teachers, and have had ever since their erection an average of 200 students, Fall term; 150, Spring term; 75, or 100, Winter and Summer terms.

In 1845, the New Hampshire Conference opened a Seminary at Sanbornton Bridge. Its prospects are good. Rev. R. S. Rust, M. A., Principal, and D. H. Sanborn, M. A., Assistant Principal. Number of students first year as follows: Fall term 140, Winter 70, Spring 150. There is also an Academy at Marlow, under the patronage of the New Hampshire Conference, in a tolerably flourishing state.

Theological Education. Candidates for the ministry are required to pass an annual examination for four years, previous to ordination as elders, according to the following plan, viz.

First Year. The Bible, as to *Doctrines*, with reference to Wesley's Notes; the Bible Dictionaries, and Commentaries, of our own publication; Concordance, and Gaston's Collection of Sacred Scriptures; Wesley's Sermons; Fletcher's Appeal, and Christian Perfection. English Grammar and Composition.

Second Year. The Bible, as to *Ordinances or Sacraments*; reference books the same as the first year; Watson's Life of Wesley; Bishop Watson's Apology; Fletcher's Christian Perfection; Methodist Discipline; Geography; and Composition.

Third Year. The Bible, as to *History and Chronology*; reference books as before; the First and Second Parts of Watson's Institutes; Gregory's Church History; Rhetoric; Written Essay, or Sermon.

Fourth Year. The Bible, generally; reference books the same; the Third and Fourth Parts of Watson's Institutes; Powell on Apostolical Succession; Old Christianity contrasted with the Novelties of Popery, by Gideon Ousley; Logic; Written Essay, or Sermon.

For several years past, the Methodists in New England, have sustained a Theological School in Newbury, Vt. Measures have been taken of late, to enlarge its Faculty and to increase its funds. The following gen-

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tlemen are appointed its Faculty: Rev. Bishop Elijah Hedding, D. D., President; Rev. John Dempster, D. D., Rev. W. W. Willett, M. A., Rev. Abel Stevens, M. A., Professors.

MINISTERS OF THE METHODIST EPISCOPAL CHURCH IN NEW HAMPSHIRE.

DOVER DISTRICT. *Osmon C. Baker*, Presiding Elder. Samuel Kelly, Dover; Elisha Adams, Great Falls; Henry Drew, Rochester; Joseph C. Emerson, Milton; C. B. M. Woodward, Wakefield and Tuftonborough; Lorenzo D. Barrows, Newmarket; To be supplied, South Newmarket; Horatio N. Taplin, Epping and Poplin, one to be supplied; Caleb Dustin, Sandown; John F. Adams, Auburn Mission; Charles C. Burr, Kingston; Daniel M. Rogers, Portsmouth; James Adams, Greenland and Newington; Daniel W. Barber, Rye; Charles H. Chase, Hampton; Joseph Palmer, Seabrook; Samuel S. Matthews, East Salisbury.

CONCORD DISTRICT. *Elihu Scott*, Presiding Elder. Ebenezer Peaslee, Concord; Stephen Eastman, Hopkinton; Warren F. Evans, Pembroke; Frederick A. Hewes, Josiah C. Allen, Chichester and Loudon; John Jones, Manchester; Charles H. Eastman, Manchester Centre; James Pike, Nashville Mission; Jacob Boyce, Nashua; Albert C. Manson, Salem; Benjamin D. Brewster, North Salem; Ezekiel Adams, Derry and Windham; Matthew Newhall, Hudson; Silas Green, Methuen; James L. Slason, Essex Mission; Richard Newhall, Henniker; Amos Kidder, Warner and Boscawen; Reuben Dearborn, Andover and Wilmot; Jacob Stevens, Northfield; William D. Cass, who is also Resident Agent for the N. H. Conference Seminary, East Sanbornton and Meredith; Alexander H. Fullerton, Goffstown and Amherst, one to be supplied; Calvin Holman, Hooksett and Bow; Samuel Prescott, Gilmanton; H. W. Adams, Agent of American Bible Society; J. Dempster, Agent of the Biblical Institute; R. S. Rust, Principal of N. H. C. Seminary; Eleazer Smith, Chaplain of the State Prison.

CLAREMONT DISTRICT. *Benjamin R. Hoyt*, Presiding Elder. Justin Spaulding, Claremont; John English, Cornish; Kimball Hadley, Lempster and Goshen; Jared Perkins, Acworth; Daniel Lee, Unity; To be supplied, North Charlestown and Charlestown; Abel Heath, Grantham; George W. T. Rogers, Enfield; Silas Quimby, Canaan; Amon S. Tenney, Walpole Mission; Nathaniel L. Chase, Chesterfield; Moses A. Howe, one to be supplied, Winchester and Hinsdale; Rufus Tilton, Rindge; Joseph W. Guernsey, New Ipswich; Franklin Furber, Peterborough and Marlborough; Henry Nutter, Deering and Hillsborough; Abram Folsom, Marlow; Isaac W. Huntley, Alstead and Gilsum.

HAVERHILL DISTRICT. *Russell H. Spaulding*, Presiding Elder. William Hewes, George S. Dearborn, Haverhill, Piermont and Orford; Converse L. McCurdy, East Haverhill; Newell Culver, North Haverhill; Jesse Boyden, Landaff; Charles Cowing, Sup., Lisbon; James F. Eaton, Lyman; George W. H. Clarke, Bath; Silas Wiggins, Littleton and Bethlehem; Andes T. Bullard, Whitefield and Dalton; Henry H. Hartwell, Lancaster; Pickens Boynton, Columbia and Strafford; Sullivan Holman, Warren and Wentworth; Jonathan G. Johnson, West Thornton; Josiah A. Scarritt, West Plymouth; John Gould, Alexandria and Hill; James G. Smith, Plymouth; Henry Hill, Jr., Holderness Mission; Nathaniel W. Aspenwall, Sandwich; John Smith, 2nd, Tamworth and

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Moultonborough; Lewis Howard, Bristol; Francis S. Hoit, Hanover; Elijah Mason, Lebanon.

Superannuated Preachers. Nathaniel Ladd, Epping; Samuel Norris, South Newmarket; Orlando Hinds, Chichester; Leonard Bennett, M. P. Marshall, Warren Wilbur, Charles Olin; John Smith, Nashua; A. H. Worthing, Bristol; I. A. Sweatland, Nashua; G. F. Wells, Newbury, Vt.; L. D. Blodgett, J. M. Young; J. C. Cromack, Manchester; Elisha Brown, Newbury, Vt.

Local Preachers. James Ashton, Dover; R. Humphrey, Great Falls; James Warren, Rochester; James Nutter, Newington; A. Plummer, Gosport; L. H. Gordon, East Kingston; W. Locke, Auburn; John Adams, Durham; A. M. Osgood, Newmarket; N. O. Way, Claremont; Moses Ladd, Unity; Lorenzo Draper, Claremont; William Nelson, Plymouth; S. C. Burnham, Goshen.

The writer has not the means of ascertaining the names and residences of all the Local Ministers. There are in the State 53, about one half of whom are ordained. Many of them perform efficient service. Whole number of Preachers, Travelling, Superannuated, and Local, is 156.

Itinerant Ministers of the Methodist Episcopal Church, who have died in New Hampshire.

John Daniels died in Unity, in 1798. His age was about 21. He was a young man of good talents and extraordinary zeal in his work. A great revival attended his labors, but he early fell a victim of consumption. He was the first Methodist minister, who died in New England. A monument was erected over his ashes, with appropriate religious services, in 1843.

Damon Young died in Lisbon, March 12th, 1826, aged 33. He possessed a mind formed for study and close investigation. His reasoning on subjects of theology was methodical, clear and well directed. His sermons were marked with correctness of system, purity of language, sincerity of heart, and gravity in expression. The solemnity of his manner, both of preaching and of living, made useful impressions on the minds of those who saw and heard him. His communion with God was intimate, and he enjoyed largely those blessings consequent on genuine faith and well founded hope. As a pulpit orator few excelled him.

Between the death of Mr. Daniels and Mr. Young, is a space of 28 years, during which no death occurred in the Itinerant Ministry, though 438 years of labor were performed in that time.

Joseph Kellum died in Tuftonborough, Dec. 31st, 1830, aged 35. He was for ten years a minister of Christ, and was honored of Him as the instrument of good.

Joseph Dearborn died in Rumney, his native town, March 6th, 1835, aged 29. He gave bright promise of great and lasting good. He possessed a clear understanding. His preaching was perspicuous and pointed, his manner dignified and graceful, and his piety deep and uniform. But just when the highest hopes were entertained, that he might shine as a star in the moral heavens, it pleased God to remove him to a higher sphere. His death was triumphant.

Alfred Metcalf died in Greenland, June 4th, 1837, in the 60th year of his age, and 36th of his ministry. His labors were mostly confined to

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the vicinity of his home, and were very successful. He was universally respected as a man, a Christian, and a minister. For several years, he represented Greenland in the State Legislature. When informed, he was dying, he pleasantly exclaimed, "All is well, Christ is my hope, God is with me," and he fell asleep.

John Broadhead was a native of Pennsylvania, and died in Newmarket, April 7th, 1838. For several years, he travelled extensively as a preacher and presiding Elder, but his health declining, his labors were confined to the vicinity of Newmarket, at which place his family resided until his death. He was for several years a member of both branches of the Legislature; and for four years he represented this State in the Congress of the United States.

Mr. Broadhead was emphatically a good man, doing honor to his profession in all places, a faithful and affectionate friend, and highly esteemed by those who knew him.

Michael Quimby, born in Unity, died in Henniker, July 17th, 1843. His talents were of the useful kind; deeply pious, well instructed in all that appertains to the useful minister, faithful and affectionate, he became the instrument of salvation to many souls.

Abel P. Brigham of Plymouth, died in Hanover, Sept. 20th, 1843, aged 34. He was a good man and a good minister. His natural and acquired abilities were respectable, and his labors were crowned with success. He suffered severely for years; but found at last a most triumphant death. He died ere he had attained the meridian of his days; but "that life is long, which answers life's great end."

James Dow died in Derry, Dec. 21st, 1844, aged 42, and in the 12th year of his ministry. He was a pious and faithful minister, and died in much triumph.

William Padman, by birth an Englishman, for ten years a deeply pious minister, died in Dover, Feb. 28th, 1845, aged 45.

Holman Drew, born at Gilmanton, died in Landaff, July 2nd, 1846, aged 47. He was for 18 years a most laborious and faithful servant of the Lord and of the church, and many are the seals of his ministry. His death was triumphant, and Jesus was the last word that trembled on his dying lips.

Among the venerated dead, who have labored in New Hampshire, but who died abroad, are *Wilbur Fisk, D. D.* He was a graduate of Brown University, and was for several years a presiding Elder in this State. He filled with much acceptance several important stations in the literary and religious departments of our work. He was one of the best extemporaneous preachers in our country. At the time of his death, he was President of the Wesleyan University, and a Bishop elect of the Methodist Episcopal Church in America. His closing hours resembled those of the lamented Payson, and exhibited such proofs of the power of religion, as to result in the conversion of his attending physician.

Martin Ruter, D. D., was for several years a faithful laborer in New Hampshire. During a temporary suspension of his itinerant labors, he represented the town of his residence in our Legislature. He was President of Augusta College, Ky., and also of Alleghany College, Pa. Having the cause of Missions at heart, he cheerfully forsook the high station to which he had been invited, and where he was loved and honored, for the arduous labors of a missionary pioneer. He was nearly

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the first Protestant minister who entered the wilds of Texas, where he accomplished wonders in "preparing the way of the Lord." He died among strangers. A town and a College in Texas, bear his honored name.

Charles D. Cahoon, an adopted son of Hon. William Cahoon, Member of Congress from Vermont, was many years a presiding Elder in New Hampshire. He was remarkable, not so much for shining qualities, as for deep piety and unremitted and successful labors. He died in Illinois, September, 1845.

Of Ministers still living, who have been eminent for piety and usefulness, a few may be named.

Elijah Hedding, for several years, travelled over the rough mountains in the central part of this State, preaching the gospel to the poor. For more than 40 years, he has been known as an eloquent and faithful preacher; and is venerated by the thousands of the Methodist church, as well as by multitudes of other religious communions. By unremitting exertions, he has attained to a respectable standing in the literary community, and many years since received the honorary degree of D. D., from Vermont University. In 1824, he was elected Bishop, which office he has filled with great acceptance.

Dan Young, a native of Landaff, was for many years, a highly valued minister in our State. He was for several years a member of the New Hampshire Senate, and, since his removal to Ohio, has filled the same office in that State.

Joseph A. Merrill, also a native of Landaff, was for several years, a travelling preacher and presiding Elder in New Hampshire. He has long been a faithful ambassador of Jesus, and has the honor of having educated five sons, all members of the M. E. Church, and three of them ministers.

Ephraim Willey was for several years stationed in New Hampshire, and was regarded as a talented and worthy minister. He has educated two sons at the Wesleyan University, who are ministers in the Methodist Episcopal Church.

John F. Adams was for more than 30 years in the itinerant ministry, and chiefly in our State. He was for several years a presiding Elder, and was much beloved. His son, A. T. Adams, a graduate of Wesleyan University, is also an itinerant minister.

John Adams, generally known among us as "Reformation John," is a man of some eccentricities and of many excellencies. During the first 16 years of his ministry, he is said to have gathered 1600 persons into the church. He has two sons, students in Yale College.

Benjamin R. Hoyt was a preacher for more than 30 years, a great part of which time, he filled the office of presiding Elder. Two of his sons were educated at Wesleyan University.

Honorable mention might be made of George Pickering, J. Sanborn Elam Wells, O. Hinds and many others, whose records are on high, and who will undoubtedly receive from the chief Shepherd, a "crown of life that fadeth not away."

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COMPLETE LIST OF CONGREGATIONAL MINISTERS IN THE EASTERN PART OF ROCKINGHAM COUNTY, NEW HAMPSHIRE, FROM ITS SETTLEMENT TO THE PRESENT TIME; TOGETHER WITH NOTES ON THE MINISTERS AND CHURCHES.

By the Rev. Jonathan French of North Hampton.

Towns.	*Ministers.*	*Native Place.*	*Born.*	*Graduated.*	*Settled.*	*Dismissed or died.*
Brentwood	Nathaniel Trask	Lexington, Ms.	March 18, 1723	Harv. 1742	ordain'd, 1748 } install'd, 1756 }	Dec. 12, 1789
	Ebenezer Flint	Methuen, Ms.	1769	Dart. 1798	May 27, 1801	Oct. 12, 1811
	Chester Colton	Hartford, Ct.		Yale, 1804	Jan. 25, 1815	March 16, 1825
	Luke A. Spofford	Jaffrey	Nov. 5, 1785	Mid. 1815	Feb. 22, 1826	April 1, 1829
	Jonathan Ward, s. s.	Plymouth	Aug. 24, 1769	Dart. 1792		
	Francis Welch	Hampstead		Union, 1832	Dec. 4, 1833	Oct. 4, 1837
	John Gunnison	Newburyport			June 12, 1839	June, 1841
	James Boutwell	Lyndeborough		Dart. 1836	Nov. 4, 1841	
Deerfield	Timothy Upham	Malden, Ms.	Dec. 20, 1748	Harv. 1768	Dec. 9, 1772	Feb. 21, 1811
	Nathaniel Wells	Wells, Me.	July 13, 1774	Dart. 1795	July 1, 1812	Sept. 1, 1841
	Ephraim N. Hidden	Tamworth	Aug. 28, 1811	Dart. 1836	Sept. 1, 1841	
Epping	Robert Cutler	Cambridge, Ms.	1718	Harv. 1741	Dec. 9, 1747	Dec. 9, 1755
	Josiah Stearns	Billerica, Ms.	Jan. 20, 1732	Harv. 1751	March 8, 1758	July 25, 1788
	Peter Holt	Andover, Ms.	June 12, 1763	Harv. 1790	Feb. 27, 1793	April 25, 1821
	Forest Jefferds	Wells, Me.	Aug. 4, 1794	Bangor, 1825	Oct. 26, 1826	Oct. 31, 1831
	Calvin Chapman	Bethel, Me.		Bowd. 1839	Dec. 8, 1842	April 10, 1845

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NOTES

BRENTWOOD. Before this town was legally separated from Exeter, of which it was originally a part, a meeting house was erected, within its present limits, at a location called Keenborough, about a mile east of the present meeting house. Brentwood was incorporated in 1742. To many of the inhabitants of the town, then including Poplin, the locality of the house was inconvenient. An act was passed at the time of the Incorporation, appointing three gentlemen of Portsmouth, a Committee, to designate a site, for a meeting house for the town. That Committee, after due examination, in February, 1743, reported the spot at The Gulley, where the present Congregational house of worship stands. Arrangements were made for building; but various difficulties, for several years, hindered the completion of the house. In 1746, Poplin was taken from Brentwood and incorporated. In Hampton church records is the following minute in 1747. "Hampton, Nov. 29th. The church voted that deacons Moulton and Philbrick should attend me to the ordination of Mr. Nathaniel Trask at Keenborough. Attest, W. Cotton, Pastor. N. B. This church did not see their way clear to act in the ordination above mentioned, because the parish was not regularly set off. Attest, W. Cotton Pastor."

In 1748, Dec. 12th, according to Farmer's statistics of New Hampshire ministers, Rev. Nathaniel Trask was settled at Brentwood. According to the New Hampshire Gazetteer, by Farmer & Moore, and the N. H. Register of 1822, the organization of the church, and ordination of Mr. Trask, is dated in 1752. The fact is, that he was twice settled in Brentwood. First, over the church, which worshipped at "The Borough," Dec. 12th, 1748. From that portion of the inhabitants, who worshipped in the New House, the house of the town, at "The Gulley," Mr. Daniel Little, June 28th, 1749, received, and, on account of existing difficulties in the place, declined an invitation to become minister of the town. Mr. Little was soon after settled in Kennebunk, Me., where he labored, with great fidelity and success, half a century. The following passages, in Hampton church records, preserve the Ecclesiastical History of Brentwood, at the time to which they refer.

"Jan. 20th, 1751, [Sabbath,] The church voted deacons Moulton and Philbrick to attend me to the gathering of a church at Brentwood. Attest, W. Cotton, Pastor.

N. B. A church was not gathered, but a joint council advised to, which met on February 19th. I was moderator, and Mr. Coffin, clerk. The council consisted of 12 churches, and advised the people to hear Mr. Trask four months, and if then two thirds chose him, to receive him, and otherwise that he should be dismissed. Attest, W. Cotton, Mod."

"July 7th, [Sabbath,] Read a letter from Brentwood to this church. Voted to send deacons Moulton and Philbrick.

N. B. Mr. Trask and his people fell from the result entirely."

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"July 11th, [Thursday,] Six churches being met there, they chose me their moderator, Mr. Coffin, clerk, and voted to gather a church, on Friday, [12th,] in the meeting house. The Rev. Mr. Seccombe prayed. Mr. Bacheller preached, Ps. 85: 9. I gathered the church, consisting of about 40 persons. Attest, W. Cotton."

"Jan. 18th, [1756,] This church was sent for to install the Rev. Mr. Trask at Brentwood. They chose deacons Tuck and Lane, who went. And the affair was completed with love and peace, decency and good order. Mr. Odlin and Flagg prayed. I preached, Col. 4: 17. Mr. Whipple gave the charge. Attest, W. Cotton, Pastor."

It appears, that from the time the new church was organized, in the meeting house of the town, at "The Gulley," in July, 1751, difficulties had increased; a number of town meetings had been held; and it was not until 1756, that divisions were so far healed, as to admit of the settlement of Mr. Trask, as minister of the town, and pastor of the church formed, by the union of his former church, at "The Borough," with the church more recently gathered at "The Gulley." Over the church, thus organized, he was installed, as stated in the records of Rev. W. Cotton, Jan. 21st, 1756, not in 1752.

The town voted to pay Mr. Trask six hundred pounds, old tenor, and twenty cords of good fire wood. The salary to be paid semi-annually, in corn at 20 shillings per bushel, pork at half a crown per pound, and beef at 18 pence per pound. The salary to rise and fall with the prices of these articles. Ames' Almanac of 1759, says, "Spanish mill'd dollars pass for six shillings lawful money, and forty-five shillings old tenor, in Massachusetts Bay."

A document, but without date, has been preserved, which is believed to be a true copy of the Confession of Faith and Covenant first adopted in Brentwood. It is thoroughly Calvinistic. The names of 26 males, and 27 females are appended.

Mr. Trask retained the pastoral office in Brentwood, 41 years; though he ceased from his pulpit labors, about two years before his death, which occurred, Dec. 12th, 1789, at the age of 67. He married Parnel Thing, June 15th, 1749. Their children were, Elizabeth born, July 30th, 1750, died in Brentwood. Parnel born, July 2nd, 1752, died, Sept. 8th, 1756. Nathaniel born, Sept. 8th, 1754, died Sept. 5th, 1756; Mary born, Sept. 14th, 1756. Parnel born, Aug. 27th, 1759, died, July 21st, 1762. Samuel born, Sept. 10th, 1762, settled and died in Brentwood, where his son and daughter now live. Jonathan born, Dec. 12th, 1764, settled in Mont Vernon, Me.

From the decease of Mr. Trask, the church was without a pastor eleven years and a half. During that period, *more than a hundred individuals* were employed as candidates for settlement, or as supplies. Eight or ten, successively, received and declined invitations to settle.

At the ordination of the *Rev. Ebenezer Flint*, the church had become reduced to six male, and thirteen female members. Although Mr. Flint's talents were not of a popular cast, he was much respected and beloved by his people. His views and preaching were thoroughly Calvinistic. But it was a time of declension. Ten or twelve only were added to the church during his ministry, which continued a little more than ten years. He died suddenly, Oct. 12th, 1811, aged 42, leaving his widow

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and four small children in indigent circumstances. In view of the scanty provision left by Mr. Flint for the support of his family, and in consideration that similar instances had occurred, and probably would occur, one of the ministers* present at the funeral, after the services, requested Dr. Church, at that time Scribe of the General Association, to propose to that body, at their next meeting, a plan for the relief of the indigent widows and orphans of Presbyterian and Congregational Ministers in New Hampshire. This was the origin of *The Widow's Charitable Fund Society*, which was instituted the following year. Mrs. Flint was one of the first beneficiaries, and continued till her death, at the age of 72, to receive an annuity, which afforded essential relief to herself and children.

Mr. Flint studied theology with Dr. Emmons. He married Mary, daughter of deacon Kendall of Tewksbury, Ms. Their children were Mary K., who married Ebenezer Orne ; Abigail J., who married Jonathan Robinson, 3rd. The eldest son of Mr. Flint, married Louisa P. Haynes of Charlestown, Ms., and with his sisters, remains in Brentwood. The youngest, Ebenezer, resides in Charlestown, Ms.

From the time of Mr. Flint's death, the church was destitute of a pastor more than four years. Their prospects, like those of many other people in the County, at that time, were dark and discouraging. A spirit of disorganization, encouraged and abetted by the apathy of some, and by a spirit of proselytism in others, threatened to prostrate the Congregational churches. " The Massachusetts Society for Promoting Christian Knowledge," in consequence of a letter from five ministers of the Piscataqua Association, extended the benefits of their influence and aid to this part of Zion. Under their patronage, the labors of the Rev. Thomas Holt, and subsequently, of the *Rev. Chester Colton*, were enjoyed in Brentwood.

Facts stated in the letter, which has been mentioned, and the results which followed, belong to our Ecclesiastical History, and should be preserved. These facts are introduced here, because they will throw light on the history of several other churches to be noticed in this County, and also of a number of churches in Strafford County. The shortest method of presenting the subject correctly is, to select and condense a few passages from " An Account of the Massachusetts Society for Promoting Christian Knowledge," which has never been published, but which was printed for the use of the members, in 1815.

" Near the close of the year 1811, a letter was communicated to the Society, signed by five respectable clergymen in New Hampshire, who said," " Residing in the vicinity of Newington, Greenland, Stratham, Newmarket, and Durham, we feel much anxiety with respect to the moral and religious state of their inhabitants ; and are disposed to do all in our power to rescue them from the vortex of disorder, heresy, and infidelity, toward which they are hastening. A few years since, they all had settled Congregational ministers. Now they are in a destitute and broken state."—" There yet remain a considerable number who are disposed to maintain religious order ; and a few friends to evangelical truth,

* The Rev. Mr. French was that minister.—EDITOR.

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who are famishing for the sincere milk of the word. But a small portion of the people are disposed to raise money to support pious, regular, well instructed preachers."—"But, notwithstanding all this, it is our opinion, that if one or more able and evangelical missionaries were sent on to the ground and kept there, independently of the people, there might, by the blessing of God, be several Congregational Societies gathered from the ruins. Perhaps the question will arise, 'why do not *our* Missionary Societies furnish these towns with missionaries?' In reply we observe; our Societies would succeed much better in collecting money for the support of missionaries in newly settled parts of our country, than in these old towns; but this circumstance would be but little noticed in Massachusetts. Besides, it is probable, that missionaries from Massachusetts, would be better received, than missionaries employed by our Societies."—"Therefore we request, that one, or more missionaries may be sent on to the ground, and, if possible, be kept on the ground, till something effectual be done toward the re-settlement of regular, well instructed ministers of the gospel." In subsequent letters one of the applicants before mentioned, said, "There remain a few names, perhaps in all the towns, that sigh for the order and instruction they had in years past; but how to obtain it for them we have not known. It has been the opinion of ministers here, that if a missionary could be sent to them, coming from a source of which they were ignorant, it would afford the most hopeful prospect of their recovery to order, steadiness, and devotion."—"We hope you will not give up the object, for we have great need, that some anointed servant of the Lord come over to Macedonia and help us."—"Mr. —— and I have made some inquiry in our neighboring churches, as to the reception, a missionary might have among them. Though we have not all the encouragement, we could wish, yet we have so much as to justify the conclusion, in our own minds, that it is very desirable to have the attempt made. Send us, if you can, a Barnabas, full of the Holy Ghost and faith."

A number of towns, besides those before mentioned, were also named to the Society. Among these was *Brentwood*, although in a more hopeful state than some of them. In accordance with the views expressed above, appropriations were afterward made, by the Piscataqua Missionary Society to the Massachusetts Society for Promoting Christian Knowledge, to be expended in their missions, in New Hampshire.

The Society for Promoting Christian Knowledge were, at first, in great doubt, as to the expediency of complying with a request, so novel and singular. The situation of the towns named was truly deplorable. But it would be a delicate and difficult undertaking to send Missionaries into the oldest part of one of the oldest States in the Union. It appeared to be a measure of too much hazard to be adopted without more light.

The President of the Society, Rev. Eliphalet Pearson, LL. D., one of the first Professors in the Andover Theological Seminary, and whose memory should ever be cherished with gratitude by these churches, undertook a tour of inquiry, personally, in the towns in Rockingham and Strafford Counties, which had been represented as needing aid, and made his report in February, 1813. From this report it appeared, that 45 towns in these Counties, were destitute of the regular and stated means of grace. Some of these towns had been destitute ten, some,

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twenty, some, thirty, some, forty years; and in some the gospel ministry had never been statedly enjoyed. A lamentable consequence was, that in some towns a Christian church had never been formed; and in some, where churches existed, the Lord's Supper had not for ten, twenty, or thirty years, been once administered. Most of these churches were also much reduced in number; one, from 62 members to only two who were females; several, to but one male member. In one town, Nottingham, containing one thousand and sixty-three souls, the Congregational church, where there was formerly a stated ministry of 28 years, had been a number of years totally extinct. The benevolent enterprise which had been proposed to the Society was undertaken; and Feb. 12th, 1813, Mr. Ephraim Abbot, a graduate of the Theological Seminary, Andover, commenced the mission. He took with him a sleigh load of the Society's books, with which he laid the foundation of several Congregational church libraries. The character of the Society appears, from the books they distributed. They were such as Burder's Sermons; the works of Henry, Doddridge, Baxter, Buck, and Scott; Leslie on Deism, Lathrop's Challenge to Infidels, and Vincent on the Assembly's Catechism. Mr. Abbot was soon invited to preach at Greenland, as a candidate, where he was settled; and thus terminated his useful mission. Mr. Abbot, beside his missionary labors in Greenland, had preached in Hawke, (now Danville,) Sandown, Raymond, Brentwood, Newington and Durham.

Rev. Chester Colton entered the missionary field at Brentwood, July 21st, 1813. He proved to be the Barnabas they needed. He preached also in East Kingston, Raymond, and Allenstown. The friends of religious order in Brentwood, being encouraged and strengthened, settled Mr. Colton. Rev. Mr. Rowland of Exeter, preached the ordination sermon, from 1Cor. 1 : 21, and Rev. Dr. Pearson gave the Charge. Referring to Mr. Colton's settlement it is said, in the pamphlet of the Society for Promoting Christian Knowledge, "To the honor of the Congregationalists in Brentwood, and as a stimulus to the destitute in other towns, it ought to be known, that between fifty and sixty families, within a year from the date of their incorporation, as a distinct Congregational Society, not only settled one of our Missionaries, Mr. Colton, as their minister, with a salary of four hundred dollars a year, and fifteen cords of hard wood, brought to his door; but also took down their old meeting house, and erected a new one, beside building a parsonage house."

The people became ardently attached to Mr. Colton, and his labors were blessed. A revival, and, so far as is known, the first in that town, was enjoyed in the winter of 1818—1819. More than forty were added to the church in Mr. Colton's ministry. He was thorough, discriminating, and interesting, in discussing the doctrines of grace: and enjoyed, in a very high degree, the confidence and affection of the ministers and churches in the vicinity, as well as of his own people. He was dismissed on his own urgent request, on account of an inflamation of his eyes, which forbade application to study. It would have satisfied his people, to have received of the treasures, with which his mind was already furnished. But he decided to leave, on his own conviction that a minister without eyes would starve his own mind, and the minds of his people. Mr. Colton's vision was, in a few years, so far restored, by rest and medical treatment, that he resumed the labors of a pastor, and was installed

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at Lyme, Ct., Feb. 12th, 1829. Recently he has labored under the direction of the Connecticut Missionary Society in North Goshen, Ct.

Rev. Luke Ainsworth Spofford was installed in Brentwood, and after laboring about three years, and not finding his hopes of usefulness realized, he requested and received a dismission. The number of church members reported, June, 1828, was 53. Subsequently to his ministry at Brentwood, Mr. Spofford was installed at Lancaster, N. H., 1829; Atkinson, N. H., 1832; Scituate, Ms., 1835; Chilmark, on Martha's Vineyard, Ms., 1842; from which place he removed to Newburg, N. Y., where his family resides. Mr. Spofford, before he came to Brentwood, had been ordained at Gilmanton, N. H., where he enjoyed a successful ministry of six years; but, on account of the state of his health, and the extent of the field, resigned June 9th, 1825. For more particular notices, see Rev. Mr. Lancaster's History of Gilmanton, and Notes, in the First Number of the Repository, Vol. I.

After Mr. Spofford's resignation, the people in Brentwood, enjoyed the labors of Rev. Jonathan Ward about three and a half years. "During this period," says one of his successors, "Mr. Ward labored acceptably and faithfully in word and doctrine, to build up and establish the church in the faith; and as the fruits of his labors, a considerable number were gathered into the visible kingdom of our Lord Jesus Christ, by him and his immediate successors."

Mr. Ward studied theology with Rev. Dr. Emmons, and was ordained in New Milford, now Alna, Me., in 1796, and resigned in 1818. Although Mr. Ward has never been installed in New Hampshire, he has, in many respects, performed the services of a pastor to some of our churches. His name is so intimately associated with our ministers, and with our ecclesiastical affairs, that his ministrations should be registered with those of our settled pastors. About half of his long and laborous ministry has been passed in New Hampshire, in whose institutions he has taken a deep interest, being a member of our ministerial, ecclesiastical, and benevolent associations, and frequently of our Ecclesiastical Councils. Mr. Ward labored twelve years, most of the time statedly, in Plymouth, his native place, and the place of his father's ministry, for more than thirty-two years. Mr. Ward's labors have also been bestowed in many destitute places in Rockingham County, and other parts of the State, leaving every where the evidence of his disinterested desires and efforts to promote the glory of God, and the salvation of souls.

Mr. Ward's father, Rev. Nathan Ward, was born at Newton, Ms., April 11th, 1721, died, June 15th, 1804, aged 83. He married Tamasin Ireland, who was born, Jan. 1st, 1722, O. S., and died, Aug. 16th, 1777. She was a devotedly pious woman. Her son Jonathan, though a child when she died, recollects her taking him into her closet to pray with him. Rev. Nathan Ward, who was hopefully converted under the preaching of Mr. Whitefield, had not a collegiate education, but received an honorary degree of M. A. from Dartmouth College. His children, beside Jonathan the youngest, were Nathan born, Jan. 9th, 1748, O. S., died, Nov. 3rd, 1776; Enoch born, July 4th, 1749, died, July 31st, 1825; Abraham born, Feb. 9th, 1751, died, Dec. 6th, 1776; Mary born, Sept. 18th, 1752, died, Dec. 6th, 1776; Abigail born, March 31st, 1755, N. S., died Sept. 16th, 1841; Samuel born, Aug. 26th, 1756, died, Nov. 8th, 1776; Isaac born, March 16th, 1758, died, Feb. 27th, 1816; Benjamin

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born, September 21st, 1761, died, —— ; Daniel born, Jan. 30th, 1764 ; Esther born, Aug. 17th, 1767, died, Dec. 8th, 1776. The submission of the parents was painfully tested, by the death of five of their children, with a putrid fever, within five weeks. Enoch, brother of Rev. N. Ward, entered the ministry, but died young. He, as well as the family generally, are said to have been decidedly pious. He graduated at Harvard University, 1736. The grand-father of Rev. J. Ward was Joseph, whose father was John, who settled in Newton, Ms., and one of a large family, brought by their father, William Ward, from England, about 1646, and who settled in Sudbury, Ms. Rev. Jonathan Ward married Philenia Gay Whitaker of Attleborough, Ms., who was born, April 6th, 1776, and died, April 25th, 1825. Their children were Jonathan born, Nov. 30th, 1800, graduated at D.C., 1822, studied at Theological Seminary, Andover, ordained at Biddeford, Me., Oct. 26th, 1825, died, Feb. 8th, 1826, aged 25 ; James Wilson born, May 21st, 1803, graduated at D. C., 1826, studied at Theological Seminary, Andover, and at New Haven, ordained at Abington, Ms., May 31st, 1834 ; Philenia born, Oct. 16th, 1804, married Frederick Robinson of Brentwood ; Laura Elizabeth born, May 7th, 1807, married Lucius M. Perdy of Sharon, Ct.

Rev. Francis Welch was the fourth settled minister in Brentwood. Perplexities in the management of some temporal affairs, which he thought demanded his attention, embarrassed his ministry, diminished his usefulness, and led to his dismission. His moral character was not impeached. A number were added to the church during his ministry. He labored subsequently in Ipswich, Linebrook Parish, Ms.; and, more recently, in Perry, Washington County, Me.

Rev. John Gunnison, who had been previously ordained at Lyman, Me., May 12th, 1831; installed over the Union Society of Salisbury and Amesbury, Ms., Dec. 31st, 1835 ; and at Newmarket, Lamprey River, Feb. 22nd, 1837, was installed at Brentwood. During his ministry in Brentwood, there were two seasons of awakening, and about 40 were received to the church. He resigned, and was installed at West Falmouth, Me., in January, 1842, from which place he removed to Portland, where he now resides. He entered the ministry late in life, having been a silver-plater previously. He married for his first wife Joanna Dow of Gilmanton, and for his second a woman by the name of Starboard.

Rev. James Boutwell graduated at the Theological Seminary, Andover in 1840. He was an Instructor at Dunkirk, N. Y., one year. Mr. Boutwell has seven brothers and one sister older, and two sisters younger, than himself. His paternal grandfather was of Wilmington, Ms. His maternal grandfather was Dr. Benjamin Jones of Lyndeborough, a physician of some celebrity, whose native place was Ipswich, Ms. Mr. Boutwell's brother, William Thurston Boutwell, was several years a missionary among the Ojibwa Indians, in Wiskonsin. Mr. Boutwell married Mary P., daughter of Dea. Pascal Abbot of Andover, Ms. Their children are Mary Lucelia, born at Dunkirk, N. Y., March 8th, 1838 ; James Pascal, born at Andover, Feb. 6th, 1840, died, Oct. 31st, 1844 ; George Clark, born at Brentwood, Feb. 8th, 1842 ; Charles Hawley, born at Brentwood, Oct. 29th, 1843. There have been two seasons of considerable religious attention, during Mr. Boutwell's ministry, but, as yet, few have been received to the church. The number of church members in 1845, was 77.

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DEERFIELD was a part of Nottingham, from which it was separated, and incorporated, Jan. 8th, 1766. The Congregational Society was formed in December, 1772.

Rev. Timothy Upham was the first minister. His first wife, who was the mother of all his children, was Hannah, daughter of Rev. Nathaniel Gookin of North Hampton. Her twin sister, Elizabeth, married Dr. Edmund Chadwick of Deerfield, father of Peter Chadwick, Esq., of Exeter. The children of Rev. Mr. Upham were Hon. Nathaniel Upham of Rochester; Gen. Timothy Upham of Portsmouth; and Miss Hannah Upham, the celebrated Principal of the Female Institute in Canandaigua, N. Y. Among the grand-children of Rev. Mr. Upham, were Rev. Thomas Cogswell Upham, D. D., Professor in Bowdoin College, who was previously pastor of the Congregational church in Rochester; Hon. Nathaniel Gookin Upham, a Judge of the Superior Court of N. H.; Mary, widow of Hon. David Barker, Jr., and wife of Ebenezer Coe, Esq.: Alfred, M. D., of New York; Timothy, M. D., deceased; JosephBadger Upham, Merchant in Portsmouth; Judith Almira, married to James Bell, Esq.; Hannah Elizabeth deceased; Ruth Cogswell, married to John Berry, M. D.; Francis William, a member of the Boston Bar; and Albert Galatin, M. D., of Boston.

The New England ancestry of the Rev. T. Upham is traced to John Upham, born in England, in 1597, emigrated to Weymouth, New England, in 1635, and thence to Malden. He was highly esteemed for his piety, intelligence, and energy of character; filled various civil offices, and was deacon of the church many years. He performed the duties of moderator of a town meeting, a few months before his death, which took place Feb. 25th, 1681, at the age of 84.

Lieut. Phinehas Upham, son of John Upham, married Ruth Wood. He died in consequence of wounds received in the capture of Narragansett Fort, in 1675. Phinehas, son of Lieut. Phinehas, married Mary Mellins. *His* son Phinehas married Tamzen Hill, whose son Timothy, married Mary Cheever. These last were the parents of Rev. Timothy Upham, whose New England ancestors, from the first, were men of influence in the church, and in the community, and were distinguished for intelligence, firmness of character, and a spirit of enterprise. The first wife of Rev. Timothy Upham died, Aug. 4th, 1797, aged 44. The character of Mrs. Upham's exercises of mind is developed in a single sentence, extracted from a letter, which she wrote to an intimate friend, a few months before her death. "I was convinced of my wretched state, and that I had no power nor might against such a host of tempations as came against me; but my eyes and heart were lifted up to Him, who undertook our salvation, and from whom all our mercies come, that he would enable me to take hold of his strength, and to feel that Jesus must save me, or I must perish. I have often had the most comfortable assurance that he had heard, and graciously answered my request." Mr. Upham died in the 63d year of his age, and 39th of his ministry. The sermon at his funeral, from Heb. 13 : 8, by Rev. Peter Holt, ascribes to Mr. Upham, "many gifts and excellent qualifications for a gospel minister." The autumn before his death, his friends feared, that in his state of health, it was hazardous for him to continue his pastoral labors. In reply to a near relative, who wrote to him on that subject, he said, "The affectionate regard you have expres-

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ed for my health is very grateful to me; but my duties are as a minister, not as a man. God will preserve me, as long as he has work for me to do; and as long as strength sufficient shall be continued to me so long, with humble submission, shall I continue to speak his word unto this people." Mr. Upham's second wife, who was Miss Hephzibah Neal of Stratham, died May 11th, 1811. *See Family History, by Albert G. Upham, A. M., M. D.*, 1845.

Rev. Nathaniel Wells was engaged 16 years in mercantile business before entering the ministry. He studied theology with Rev. Moses Hemmenway, D. D., of Wells, Me., whose daughter he married in 1797. After a diligent and useful ministry of about 30 years, he resigned his pastoral charge, having uniformly enjoyed the full confidence and esteem of the churches and ministers of his acquaintance. Two of his sons are settled in the ministry. Theodore, ordained in Barrington, June 12th, 1845; Moses Hemmenway, ordained in Pittsfield, Nov. 19th, 1845. Rev. Nathaniel Wells was son of Dea. Nathaniel Wells, whose father was also Dea. Nathaniel Wells, who removed to Wells, Me., from Ipswich, Ms., and who was a son of Dea. Thomas Wells of Ipswich, who died in that place, Oct. 26th, 1666.

Rev. Ephraim Nelson Hidden was Preceptor of Gilmanton Academy three years; graduated at Gilmanton Theological Seminary, 1840; was married, Aug. 28th, 1840, to Mary Elisabeth Parsons. He was son of Ephraim Hidden, and nephew of Rev. Samuel Hidden of Tamworth, N. H., and grandson of Price Hidden of Rowley, Ms. His first New England ancestor was one of the 40 families, who emigrated from England and settled in Rowley. *See History of Gilmanton.*

Epping was incorporated, Feb. 12th, 1741. It was previously a part of Exeter. It was in contemplation to embody a church in Epping, in 1746, and to settle a Mr. Worster. He was not settled.

Rev. Robert Cutler was the first minister. In 1755, Mr. Cutler, being charged with immoral conduct, was dismissed by a Council. The church afterwards voted, that he had given them Christian satisfaction, and Sept. 5th, 1756, voted him a dismission to Canterbury. The church in Hampton, on the same day, in acting on a letter missive from Canterbury, "voted not to assist in the ordination of Mr. Cutler there." Nov. 5th, 1758, the church in Hampton received another request to assist in gathering a church and installing Mr. Cutler at Canterbury. They did not attend but wrote, "signifying their hearty concurrence with what any regular Council should see needful to do there in so important affairs." It does not appear that he settled in Canterbury. He was installed in Greenwich, Ms., Feb. 13th, 1760, where he died, Feb. 24th, 1786, aged probably 68.

Rev. Josiah Stearns closed his ministry and life, July 25th, 1788. He descended from Isaac Stearns, who came from England, with Gov. Winthrop, in 1630, and settled in Watertown. The line of descent is 1. Isaac and Sarah Stearns. 2. John Stearns who married Sarah Mixer of Watertown. He settled in Billerica. 3. John Stearns, who married Elizabeth ——. He was the first child born in Billerica on record. 4. John Stearns who married Esther Johnson. She was a *great-grand daughter* of the celebrated Capt. Edward Johnson, author of the History of New

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England, entitled " Wonder-working Providence of Sion's Saviour in New England." In several publications, she is incorrectly mentioned as the *daughter* of the historian. Her father was a second Capt. Edward Johnson, her grand-father was William Johnson, Esq. John and Esther Stearns were the parents of Rev. Josiah Stearns of Epping. The limits to which this article must be confined, will admit of but a small portion from the interesting materials, of which a biography of Mr. Stearns might be formed. The following short obituary notice appeared in a public print, Aug. 27th, 1788. It is attributed to the pen of the Rev. Dr. Tappan, then of Newbury, afterwards Professor of Divinity in Harvard University. Its intrinsic excellence, as well as the character both of the writer and the subject, claim for it a place in a publication of more permanent form than that in which it was originally inserted.

" For the Essex Journal and New Hampshire Packet.

Mr. Hoyt,—The Rev. Mr. Stearns, whose death was announced in your last, sustained a character too great and too good to be passed over in silence. The God of nature endued him with singular abilities, which by the aid of erudition, fitted him for extensive usefulness. His assiduous application to the work of the ministry was truly worthy of imitation. In him shone an assemblage of virtues and graces which rarely meet in the same person. He had a lively fancy, a penetrating judgment, a correct taste, and a mind expanded as the heavens. His conversation was ever seasonable, grave pathetic and instructive. His public discourses were replete with good sense, with important truths in a clear and instructive light, and received the approbation of the best judges. He despised pageantry, without the appearance of affectation. He trusted to nothing mortal ; pitied, but envied not, such as had their portion in this life. His advice in Council was often sought, and ever approved. He had a constitutional firmness, and was capable of the most dispassionate reasoning. He repudiated errors ancient and modern, and rejoiced to the last in his faithful adherence to the doctrines of grace. Elevated by the purer sentiments, he ever possessed a mind calm and serene. God, who is allwise in council, was pleased to try his faith and patience in the furnace of affliction. After a lingering and painful sickness, he died of a cancer, in the 57th year of his age. In him died a friend to justice, liberty, and energetic government. A vigorous watchman, a patient guide, an affectionate pastor, a prudent, kind husband, and an indulgent but truly faithful parent.

More joyful than a conqueror with his spoils, he retired from the present scene of action. We trust he is gone to a state of immortal bliss, and will be an associate of those who have come out of great tribulation."

Mr. Stearns was a close and thorough student. He studied the Scriptures in their original languages, with unremitting diligence. His limited means would not allow him to possess much of a library, but he was favored with the use of books by friends, who were able to own them. He was accustomed to borrow one volume at a time, and when he had read it through, its contents were his own. The late Rev. Dr. Thayer of Kingston, mentioning this fact, added, " The Bible especially was his Library." So intimate was his knowledge of the Scriptures, that "he could readily cite chapter and verse, where almost any text was to be

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found." Mr. Stearns was an ardent friend of liberty. "Some of his sons were in the field, during a greater part of the Revolutionary contest; and he sacrificed most of his worldly interest in support of the American cause." [Alden's Epitaphs.] He was a member of a State Convention, in Exeter, in which he regarded himself as fully committed to the risque of his personal safety. Returning from the Convention, he called his children around him, told them of the stand he had taken, and added, "If the cause shall prevail it will be a great blessing to the country, but if it should fail, your poor old father's head will soon be a button for a halter."

Mr. Stearns was tall in person, and interesting in his pulpit performances. He held the untiring attention of his audience, which, not unfrequently, filled the seats and isles of his meeting house, while, in pleasant weather, a number stood abroad around the doors and windows. The following anecdote of Mr. Stearns illustrates the dignity and influence of his character. He happened to pass through a room, where a party of military officers were engaged in very free and profane conversation. The individual, who was speaking at the time, suddenly stopped, and seemed abashed. His comrades rallied him on his timidity, as soon as Mr. Stearns disappeared. "Parson Stearns would awe the devil," was the officer's immediate reply.

Of Mr. Stearns' printed sermons, two were on 1 John 4: 8, "God is love." These were preached in Exeter, and printed after his death, at the request, made to him in his last sickness, of Hon. John Phillips, for the use of the members of the Academy. Another was on early piety, with a brief memoir of Samuel Lawrence, preached, Sept. 19th, 1779. Another was a fast sermon.

Mr. Stearns married first, Sarah Abbot of Andover. They had three sons, and three daughters. One of the sons was John Stearns, Esq., of Deerfield, N. H. Mrs. Stearns died in November, 1766. In September, 1767, he married Sarah Ruggles, daughter of Rev. Samuel Ruggles of Billerica, who was a grand-son of Rev. John Woodbridge of Andover, and great-grand-son of Gov. Thomas Dudley. By the second marriage also, Mr. Stearns had three sons, and three daughters.

Rev. Samuel Stearns, son of Rev. Josiah Stearns, by his second marriage, was born in Epping, April 8th, 1770; graduated at H. U. 1794; studied theology with Rev. Jonathan French of Andover; was ordained in Bedford, Ms., April 27th, 1795, where he died, Dec. 26th, 1834, aged 65. He married Abigail, daughter of Rev. Mr. French of Andover. She was a descendant from John Alden, one of the first Pilgrims, who is said by some, to have been the first person, who leaped upon the rock at Plymouth, New England, in 1620. Rev. Mr. Stearns of Bedford, lived to see three of his sons settled in the ministry. Rev. Samuel Horatio Stearns, ordained Old South Church, in Boston, Ms., April 16th, 1834, died in Paris, France, July 15th, 1837. His remains were brought to his native country, and rest in Mount Auburn Cemetery. Rev. William Augustus Stearns, ordained at Cambridgeport, Dec. 14th, 1831, married Rebecca Alden Frazer of Duxbury. Rev. Jonathan French Stearns was ordained pastor of the first Presbyterian Church in Newburyport, Sept. 16th, 1835. He married first, Joanna Chaplin, daughter of Dr. James Prescott Chaplin of Cambridgeport. He married second, Anna S. Pren-

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tiss of Portland, Me.. Sarah Caroline, a daughter of Rev. Mr. Stearns of Bedford, married Rev. Forest Jefferds, who was ordained at Epping, and afterwards installed at Middleton, Ms. Charlotte Esther, a daughter of Rev. Samuel Stearns, married Rev. Jonathan Leavitt. He was ordained at Bedford, and afterward installed at Providence, R. I. Rev. Josiah Howe Stearns, son of Dea. William Stearns, and grand-son of Rev. Josiah Stearns of Epping, was ordained at Dennysville, Me., Nov. 6th, 1844, married Eliza Kilby, daughter of John Kilby, Esq., of that place. The mother of Rev. Josiah Howe Stearns, who was, before marriage, Abigail Richards Howe of Templeton, Ms., was a descendant of John Alden of Pilgrim memory.

Rev. Peter Holt, third pastor at Epping, was son of Joshua Holt, Esq., whose brother, Rev. Nathan Holt, was pastor of the second Church in Danvers, Ms. ; Rev. Peter Holt studied theology with Rev. Mr. French of Andover. He was installed over the Presbyterian church in Peterborough, March 7th, 1827 ; resigned, April, 1835 ; preached in Deering from 1835 to 1841. See notices of Mr. Holt by Rev. Mr. Whiton, in the Repository, Vol. I. No. 3. Rev. Mr. Holt of Epping married Hannah, daughter of Rev. Nathan Holt. They had seven children. Two survive, Sarah and Mary. The first of whom married Samuel Endicott of Beverly. Nathan died at Epping in his 12th year, of whom there is an obituary in the Piscataqua Evan. Mag. Vol. IV. p. 36. The family of Mr. Holt is traced to Nicholas Holt, who came from England to Newbury, in 1635, removed to Andover, and was one of the ten males, who founded the church there in 1645. [Coffin's Newbury ; Abbot's Andover ; Farmer's Genealogical Register.]

Rev. Forest Jefferds, who succeeded Mr. Holt, was son of Samuel, who was the son of Samuel, who was the son of Rev. Samuel Jefferds of Wells, Me., whose father emigated from England to Salem, Ms. Rev. Samuel Jefferds was favored with a revival of religion in Wells, in 1741—2, and was one of the attestors by letter to " the happy revival of religion in many parts of the land." [Tracy's Hist. Great Awak, p. 295.] Rev. Forest Jefferds received his classical and theological education at the Theological Seminary, Bangor, graduated, 1825, was installed at Middleton, Ms., May 2nd, 1832, resigned May 15th, 1844. Mr. Jefferds married Sarah Caroline, daughter of Rev. Samuel Stearns of Bedford.

Rev. Calvin Chapman was next ordained in Epping. A new house of worship had been erected, which was dedicated in connection with the services of his ordination. He graduated at Andover Theological Seminary, 1842, married Lucy B. Emerson of Parsonsfield, Me. Mr. Chapman is now settled at Sacarappa, Me.

To be continued.

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NOTICES OF THE SUPERIOR COURT OF JUDICATURE OF THE STATE OF NEW HAMPSHIRE, AND OF THE COURTS AND BAR OF THE COUNTY OF ROCKINGHAM.

By Hon. John Kelly of Exeter.

(Concluded from page 45.)

JUDGES OF PROBATE.

For many years after the settlement of the Province, the County Court was the Court of Probate ; an appeal lying to the Court of Assistants. Subsequently the Governors of the Province exercised the powers of Judges of Probate either personally or by substitute. In 1693, Lieut. Gov. Usher acted as Judge of Probate, as did Lieut. Gov. Partridge in 1699. Prior to 1703, Thomas Packer and Nathaniel Fryer had at different times appeared as Judges of Probate. After 1703, no Governor appears to have acted directly in that capacity.

Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
Thomas Packer	Portsmouth	1693	1697	See S. J. C.
Nathaniel Fryer	Newcastle	1697	1699	See C. C. P.
Joseph Smith	Hampton	1703	1708	See S. J. C.
Richard Waldron	Dover	1708	1730	See C. C. P.
Benjamin Gambling	Portsmouth	1737	1737	See S. J. C.
Richard Waldron	Portsmouth	1737	1742	Son of Judge Richard Waldron and grand son of Maj. Richard Waldron, born, Feb. 21st, 1694, H. C. 1712, Counsellor, Secretary, died, 1753.
Andrew Wiggin	Stratham	1742	1756	See S. J. C.
Richard Wibird	Portsmouth	1756	1765	See C. C. P.
John Wentworth	Portsmouth	1765	1773	See C. C. P.
John Sherburne	Portsmouth	1773	1776	
Phillips White	South Hampton	1776	1790	Born, Oct. 28th, 1729, Committee of Safety, Rep. and Speaker, Delegate to Congress, died, Aug. 11th, 1811.
Oliver Peabody	Exeter	1790	1793	See C. C. P.

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Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
Samuel Tenney	Exeter	1793	1800	Native Rowley, Ms., H. C. 1772, Physician, Member of Congress 1800 to 1807, died 1816, leaving no children.
Jeremiah Smith	Exeter	1800	1802	See S. J. C.
Nathaniel Rogers	Newmarket	1802	1815	Representative, Counsellor.
Daniel Gookin	North Hampton	1815	1826	See C. C. P.
John Harvey	Northwood	1826	1838	See C. C. P.
John Sullivan	Exeter	1838		Son of Hon. George Sullivan, read law with his father, admitted 1825, Representative, Solicitor.

REGISTERS OF PROBATE.

William Redford	Portsmouth	1693	1697	
Francis Tucker	Portsmouth	1697	1699	
Charles Story	Portsmouth	1699	1716	Attorney, Secretary, died, 1716, leaving no children.
Richard Gerrish	Dover	1716	1717	See C. C. P.
Benjamin Gambling	Portsmouth	1718	1730	See S. J. C.
Richard Waldron	Portsmouth	1730	1731	See C. C. P.
John Penhallow	Portsmouth	1731	1735	Son of Judge Samuel Penhallow, died, 1735.
William Parker	Portsmouth	1735	1781	See S. J. C.
William Parker	Exeter	1781	1813	See C. C. P.
John J. Parker	Exeter	1813	1831	Son of the preceding, died, 1831, never married.
John Kelly	Exeter	1831	1842	Son of Rev. William Kelly, born, March 7th, 1786, D. C. 1804, read law with J. H. Woodman, admitted 1808, Attorney Henniker 1808, Northwood to 1831, Clerk of the House 1828, Rep. Northwood and Exeter, Counsellor 1846.
David A Gregg	Exeter	1842		Native of Derry, D. C. 1811, read law with S. C. Allen, and married his daughter; his second wife was a daughter of Hon. George Sullivan, Attorney New Salem, Ms., Derry, Exeter, Representative Derry, Senator.

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George Smyth	Portsmouth	1647	1653	
Renald Fernald	Portsmouth	1654	1656	Physician.
Henry Sherburne	Portsmouth	1657	1659	
Elias Stileman	Newcastle	1659	1682	See C. C. P.
Richard Chamberlain	Portsmouth	1682	1687	Secretary.
John Pickering	Portsmouth	1690	1692	See Attorneys.
Henry Penny	Portsmouth	1692	1692-3	
Thomas Davis	Portsmouth	1693	1693	Secretary.
William Redford	Portsmouth	1693	1696	Deputy Secretary.
William Vaughan	Portsmouth	1697	1702	See S. J. C.
Samuel Penhallow	Portsmouth	1702	1705-6	See S. J. C.
William Vaughan	Portsmouth	1705-6	17—	See above.
Samuel Penhallow	Portsmouth	1719	1722	See above.
Mark Hunking	Portsmouth	1722	1728	See S. J. C.
Joshua Pierce	Portsmouth	1729	1742	Died, 1744.
Daniel Pierce	Portsmouth	1743	1773	H. C. 1728, died, 1773.
Joseph Pierce	Portsmouth	1774	1775	Died, 1785.
Samuel Brooks	Exeter	1776	1801	Died, 1807.
Josiah Adams	Newmarket	1801	1809	Died, 1809.
Seth Walker	Portsmouth*	1809	1834	Died at Derry, Oct. 8th, 1838, aged 81.
Francis D. Randall	Deerfield	1834	1840	
John Woodbury	Salem	1840	1845	
Josiah B. Wiggin	Stratham	1845		

* Office after Mr. Adams' death, kept at Exeter.

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ATTORNEYS AT LAW.

Towns.	*Names.*	*Native Place.*	*When and where grad.*	*Com. prac.*	*General Remarks.*
Brentwood	Jotham Lawrence	Epping	—— ——	1803	Read law with Geo. Sullivan, Attorney also at Epping and Exeter, Rep. Exeter.
Chester	John Porter		Dart. 1787	1790	
	Arthur Livermore	Holderness			See S. J. C.
	Daniel French	Epping	—— ——	1796	Read law with Jonathan Rawson, commenced practice at Deerfield, removed to Chester 1798, Solicitor 1808, Attorney General 1812, died, Oct. 16th, 1840.
	Amos Kent	Newbury, Ms.	Harv. 1795	1799	Senator, died, 1824.
	Caleb Merrill	Atkinson	Dart. 1808	1812	Removed soon to Pittsfield, where he died, 1842.
	Jabez Crooker		—— ——	1816	Read law with Daniel French, soon left the County.
	Samuel D. Bell	Francestown	Harv. 1816	1820	Son of Gov. Samuel Bell, read law with G. Sullivan, Attorney Meredith, Chester, Concord, Manchester, Rep. Chester, Clerk of the House, Solicitor Rockingham Co. 1823, Com'r to revise Statutes, Judge Police Court, Manchester.
	David Pillsbury	Candia	Dart. 1827	1830	Read law with Henry Hubbard and S. D. Bell, Representative.
	Henry F. French	Chester	—— ——	1834	Son of Daniel French, read law with his father, Attorney at Chester, Portsmouth, Exeter, Solicitor 1838.
	John Kelly	Plaistow	Amh. 1825	1830	Commenced practice at Plaistow.
Deerfield	Daniel French				See Chester.
	Edmund Toppan	Hampton	Harv. 1796	1799	In a few years removed to Hampton, Representative Hampton.
	Phinehas Howe	Hopkinton	Dart. 1798	1805	Afterwards at Weare, and thence removed to Maine.
	Moody Kent	Newbury, Ms.	Harv. 1801	1804	Afterwards of Concord and Pembroke.

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Deerfield	Josiah Butler					See C. C. P.
	Jesse Merrill	Atkinson	Dart.	1806	1810	Removed to Vermont, Rep. Bradford, Vt.
	Nathaniel P. Hoar	Lincoln, Ms.	Harv.	1810	1813	Read law with his brother at Concord, Ms., Attorney at Portsmouth and Deerfield, died at Lincoln, 1820, aged 36.
	David Steele, Jr.	Peterborough	Dart.	1815	1818	Read law with James Wilson, removed to Goffstown, Rep. Goffstown, and Senator.
	Frederick H. Davis	Boston, Ms.	——	——	1815	Previously at Salem, N. H.
	Josiah Houghton		——	——	1819	Read law in Law School, Ct., and with Boswell Stevens, died, 183–.
	Ira St. Clair	New Hampton	——	——	1824	Read law with Stephen Moody and S. C. Lyford, commenced practice at New Hampton, but soon removed to Deerfield, Rep. Deerfield.
	Nathaniel Dearborn	Chester	——	——	1806	Read law with George Sullivan, commenced practice at Pembroke, removed to Deerfield, 182–, and to Northwood, 1831.
	Horatio G. Cilley	Deerfield	Dart.	1826	1830	Read law with George Sullivan.
Derry	Samuel Livermore					See S. J. C.
	John Prentice	Cambridge, Ms.	Harv.	1766	1770	Read law with Samuel Livermore, Attorney General, Rep. and Speaker, appointed to S. J. C., but declined the appointment, died, May 18th, 1808.
	Moses L. Neal	Derry	Harv.	1785		Read law with John Prentice, and married his daughter, commenced practice in Derry, removed to Rochester, thence to Dover, Ass't Clerk and Clerk of the House, Reg. of Deeds Strafford County, died, Nov., 1829, aged 62.
	Jabez Kimball	Hampstead	Harv.	1797	1801	Also at Chesterfield, and at Haverhill, Ms., died, 1805.
	Daniel Abbot	Andover, Ms.	Harv.	1797	1801	Also at Nashville, Rep. Dunstable, and Senator.
	John Porter	Lebanon	Dart.	1803	1806	Read law with Aaron Hutchinson, married a daughter of David Hough, Rep.
	James Thom	Derry	Dart.	1805	1808	Son of Dr. Thom, read law with Geo. Sullivan, commenced practice at Exeter, Rep. Derry.

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Towns.	Names.	Native Place.	When and where grad.		Com. prac.	General Remarks.
Derry	David A. Gregg					See Register of Probate.
	David W. Dickey	Londonderry	Dart.	1818	1821	Also at Salem, N. H., died, 1837.
	Thornton Betton	Salem	Dart.	1820	1823	Son of Silas Betton, commenced practice at Salem, Rep. Salem and Derry, died, 1842.
	Edward P. Parker	Derry	Dart.	1836	1840	Son of Rev. E. L. Parker, read law with T. Betton and Gilman Parker, left the practice, 1843.
	George O. Betton	Salem	Dart.	1835		Son of Silas Betton, read law with Thornton Betton, commenced practice at Epping.
	Joseph A. Gregg	Derry	——	——	1843	Son of David A. Gregg, and read law with him.
Epping	William Plumer	Newbury, Ms.	——	——	a 1785	Rep. and Speaker, Senator and President, Senator Congress 1802 to 1807, Governor 1812, '16, '17, and '18.
	Samuel Tebbets	Dover	Harv.	1799	1802	Removed soon to Dover, died, April 6th, 1810.
	Jotham Lawrence					See Brentwood.
	William Plumer, Jr.	Epping	Harv.	1809	1812	Son of Gov. Plumer, read law with him, Rep. Senator, Mem. Cong. 1819 to 1825.
	Samuel Butterfield	Goffstown	——	——		Removed to Andover, N. H., Rep. Andover.
	Amos A. Parker	Fitzwilliam	Vt. U.	1813		Son of Nahum Parker, also at Newmarket, Kingston and Fitzwilliam, Rep. Fitzwilliam.
	Hiram Osgood	Loudon	——	——	1823	Removed to Michigan, and died there, 183–.
	Enoch Bartlett	Nottingham	——	——	184–	Son of Judge Bradbury Bartlett, read law with W. W. Stickney.
	John E. Stanyan	Pittsfield	Dart.	1840	184–	First at Pembroke, after at Kingston.
	James McMurphy	Nottingham	——	——	1845	
Exeter	N. Perryman	England	——	——	a 1740	Died, Aug. 9th, 1757.
	William Parker					See C. C. P.
	Noah Emery	Kittery, Me.	——	——	a 1744	Clerk C. C. P.
	John Pickering					See S. J. C.
	Oliver Peabody					See C. C. P.
	Jeremiah Smith					See S. J. C.

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Exeter	Nathaniel Parker	Exeter	——	——		1790	Son of Judge William Parker, Rep., Deputy Sec'y, Sec'y, died, 1812, leaving no children.
	George Sullivan	Durham	Harv.	1790		1794	Son of Gen. John Sullivan, Rep., Senator, Mem. Congress 1811 to 1813, Solicitor, Att'y General, died, 1838.
	Solon Stevens	Charlestown	Dart.	1798		1801	Removed to Boston about 1808, and died at Charlestown, 181–.
	Joseph Tilton	East Kingston	Harv.	1797	a	1801	Read law with Jeremiah Smith, commenced at Wakefield, thence removed to Rochester, and thence to Exeter, Rep. Exeter.
	Jotham Lawrence						See Brentwood.
	James Thom						See Derry.
	Stephen Peabody	Milford	Harv.	1803		1811	Also at Portsmouth, Milford and Amherst, Rep. Milford, Counsellor Hillsborough County and Reg. Probate Hillsborough.
	George Lamson	Exeter	Bowd.	1812		1815	Read law with George Sullivan, died in New York.
	Jeremiah Fellows	Exeter	Bowd.	1810		1813	Read law with George Sullivan, left the profession early.
	Oliver W. B. Peabody	Exeter	Harv.	1816		1821	Also in Boston, Rep. Exeter and Boston, Reg. Probate Boston, Clergyman in Burlington, Vt.
	William Smith	Exeter	Harv.	1817		1820	Son of Judge Jeremiah Smith, Rep., died at the West, 1830.
	Samuel T. Gilman	Exeter	Harv.	1819		1823	Son of Hon. Nathaniel Gilman, read law with George Sullivan, Rep., died unmarried, 1835.
	James S. Rowe	Exeter	Bowd.	1826		1829	Read law with George Sullivan, removed to Dover, and thence to Bangor, Me.
	James Bell	Francestown	Bowd.	1822		1825	Son of Gov. S. Bell, read law with S. D. Bell, commenced practice at Gilmanton, removed to Exeter, 1830, Rep. Exeter, Pres. Granite Bank.
	John Kelly						See Register of Probate.
	Amos Tuck	Parsonsfield, Me.	Dart.	1835		183–	Read law with James Bell, Rep.
	Gilman Marston	Orford	Dart.	1837			Read law with Leonard Wilcox, Hubbard and Watts, Boston, and Law School, Cambridge, Rep.

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Towns.	Names.	Native Place.	When and where grad.	Com. prac.	General Remarks.
Exeter	Henry F. French				See Chester.
	David A. Gregg				See Reg. Probate.
	George C. Peavey	Barnstead	—— ——	1844	Read law with Bell and Tuck, commenced practice at Strafford.
	M. F. Eldridge.	Nashua	—— ——	1843	Read law with Bell and Tuck, commenced practice at Nashua, removed to Amesbury, Ms., Exeter and Newmarket.
	E. F. Tucke	Kensington	Dart. 1843	1846	Read law with Bell and Tuck.
Greenland	John Pickering				See S. J. C.
	William Pickering	Greenland	Harv. 1797	180–	Rep. Treasurer, Collector of Customs at Portsmouth.
Hampstead	Josiah P. Moody		Bowd. 1827 a	1835	From Maine, and returned thither.
Hampton	Oliver Whipple		Harv. 1766 a	1770	Also at Portsmouth, died at the South, 1813.
	Edmund Toppan				See Deerfield.
	Lory Odell	Conway	Bowd. 1823	1826	Son of Hon. Richard Odell, read law with Jeremiah Mason, removed from Hampton to Portsmouth, Collector of Customs at Portsmouth.
Kingston	Amos A. Parker				See Epping.
	Francis P. Smith	Gilmanton	Dart. 1816	1822	Previously at Medway, Ms., subsequently at Ossipee, afterwards settled in the ministry at Guildhall, Vt., son of Rev. I. Smith, read law with J. H. Woodman and Augustus Peabody.
	John E. Stanyan				See Epping.
Newmarket	Edward Parsons		Harv. 176[illegible]	177–	Died, 1776.
	William Tenney	Hollis	Dart. 1808	181–	Previously at Pepperell, Ms., Salem and Windham, Clerk of the Senate, died, 1838.
	Nathaniel Huntoon	Salisbury	Dart. 1808	1812	Died early.
	William W. Stickney	Enfield	Dart. 1823	1826	Read law with Henry B. Chase, commenced practice at Concord, but soon removed to Newmarket, Rep.

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Newmarket	Amos A Parker				See Epping.
	Gilbert A. Grant	Vermont	—— ——	184–	Admitted in Vermont, removed to New York, 1845.
	M. F. Eldridge				See Exeter.
Northwood	Abraham B. Story		Brown, 1799	1803	Removed soon to Washington, Rep. Washington.
	John Kelly				See Register Probate.
	Nathaniel Dearborn				See Deerfield.
Nottingham	Jonathan Rawson	Massachusetts	—— ——	178–	Removed to Dover, died, 1794, aged 36.
	Jonathan Steele				See S. J. C.
Plaistow	John Kelly				See Chester.
Portsmouth	John Pickering	Portsmouth	—— ——	1673	Perhaps earlier, Rep., Secretary, King's Att'y, died about 1721.
	Joseph Rayn	England	—— ——	168–	Attorney General in prosecution of Rev. Mr. Moody.
	Charles Story	England	—— ——	1697	First educated Lawyer in N. H., Sec'y, Reg. Probate, died, 1716.
	Theodore Atkinson				See S. J. C.
	William Parker				See S. J. C.
	Henry Hale		—— ——	1734	Little known of him.
	Matthew Livermore		—— ——	173–	Perhaps earlier, Attorney General as early as 1734.
	Cutt Shannon		—— ——	a 1744	Probably father of Richard Cutts Shannon.
	Wyseman Claggett	England	—— ——	1757	Attorney General 1765, and again 1776, removed to Litchfield, Rep. Litchfield, Counsellor 1776, died, 1782.
	Leverett Hubbard				See S. J. C.
	John Pickering				See S. J. C.
	Richard C. Shannon		—— ——	1771	Before of Hollis and Brookline, died, 1821, aged 77.
	Samuel Hale	Newbury ?	Harv. 1766 ?	1772	Died, 1787.
	Daniel Humpheys	Connecticut	Yale, 1757	1774	Probably before in the practice in Connecticut, U. S. Dist. Att'y, N. H.

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Towns.	*Names.*	*Native Place.*	*When and where grad.*		*Com. prac.*	*General Remarks.*
Portsmouth	Jonathan M. Sewall	Salem, Ms.	——	——	177–	Clerk N. H. Convention, died, March 29th, 1808.
	Oliver Whipple					See Hampton.
	E. St. L. Livermore					See S. J. C.
	John S. Sherburne	Portsmouth	Dart.	1776	178–	Clerk S. J. C., Rep., Member Congress 1793 to 1797, U. S. Dist. Att'y, District Judge, died, 1831.
	John Hale	Portsmouth	Harv.	1779	178–	Died, 179–.
	George Pierce	Portsmouth	Dart.	1780	1786	
	Henry L. Langdon	Portsmouth	Yale,	1785	1790	Son of Judge Woodbury Langdon.
	Charles Cutts		Harv.	1789	1793	Rep. and Speaker, Senator in Congress, Clerk U. S. Senate, died at the South, 1846.
	Jeremiah Mason	Connecticut	Yale,	1788	179–	Previously of Westmoreland, Att'y General, Senator in Congress 1813 to 1817, Rep., removed to Boston, 1830.
	John P. Hale	Portsmouth	——	——	1796	Afterwards of Barrington and Rochester, where he died. Father of Hon. John P. Hale of Dover.
	Peyton R. Freeman	Hanover	Dart.	1795		Read law with B. J. Gilbert, admitted Grafton County by order of Court, son of Hon. Jonathan Freeman.
	John Wentworth	England	——	—— a	1800	Known as Sir John, returned to England.
	Edward Cutts	Maine	Harv.	1801	1804	Read law with Jeremiah Mason, died, 1844.
	George W. Prescott					See C. C. P.
	Daniel Webster	Franklin	Dart.	1801	1805	Read law with Thomas W. Thompson and Christopher Gore, commenced the practice of law at Boscawen, removed to Portsmouth, and thence to Boston, Mem. Cong. N. H. 1813 to 1817, from Ms. 1823 to 1827, Senator Cong. 1827 to 1841, again 1845, Sec'y State 1841 to 1842.

Portsmouth	Isaac Lyman	York, Me.	——	——	a 1805	Returned to York, died, 182–.
	John P. Lord	South Berwick, Me.	Harv.	1804		Read law with Jeremiah Mason, removed to Berwick, Rep. Berwick.
	Samuel Haynes	Canterbury	Dart.	1803	1808	Died, 181–.
	Joseph Bartlett	Massachusetts	Harv.	1782	1809	From Saco, Me., Senator Ms. Leg., died, 1827.
	Timothy Farrar					See C. C. P.
	Thomas Elwyn	England	——	——	1811	His wife was Gov. Langdon's only child.
	William Claggett	Litchfield	Dart.	1808	1811	Son of Judge Clifton Claggett and read law with him and with George Sullivan, Rep., Sen., Clerk Dist. Court, Clerk Senate, Naval Officer.
	Estwicke Evans	Portsmouth	——	——	1812	Brother of Judge Richard Evans, and admitted by order of Court, Rep., Cl'k in Washington.
	Ichabod Bartlett	Salisbury	Dart.	1808	1812	Commenced practice at Durham, Rep. Portsmouth and Speaker, Solicitor Rockingham Co., Mem. Cong. 1823 to 1829, read law with Moses Eastman.
	Nathaniel A. Haven	Portsmouth	Harv.	1807	181–	Read law with Jere'h Mason, Rep., died, 1826.
	John L. Sheafe	Portsmouth	Harv.	1810	1813	Also at Colebrook, and Lowell, Ms.
	Nathaniel P. Hoar					See Deerfield.
	Stephen Peabody					See Exeter.
	Stephen Fales		Harv.	1810	1814	Read law with Jeremiah Mason, now at Cincinnati, Ohio.
	Daniel M. Durrell					See C. C. P.
	Wm. M. Richardson					See S. J. C.
	Samuel Woodbury	Acworth	Dart.	1811	1815	Admitted in Ms., soon left the practice, settled in the ministry at North Yarmouth, Me.
	J. B. Abbot	Pennsylvania	——	——	1815	Read law with J. Bartlett, soon left the State.
	Samuel Cushman	Oxford, Me.	——	——	a 1816	Read law with John Holmes, commenced practice in Parsonsfield, Me., Rep. Portsmouth, Counsellor 1833, Mem. Cong. 1835 to 1839, Navy Agent 1845.
	John Pitman	Rhode Island	Brown,	1799		Formerly of R. I., and returned thither, Rep. Portsmouth, U. S. Judge Dist. R. I.
	James Smith	Portsmouth	——	——	1819	

Towns.	*Names.*	*Native Place.*	*When and where grad.*		*Com. prac.*	*General Remarks.*
Portsmouth	Charles W. Cutter	Portsmouth	Harv.	1818	1821	Read law with Jeremiah Mason, Clerk Dist. Court, Naval Storekeeper, Rep.
	Samuel P. Long	Portsmouth	Harv.	1819	1822	Read law with Jeremiah Mason.
	George M. Mason	Portsmouth	Bowd.	1819	1822	Read law with his father, Jeremiah Mason, removed to Boston.
	Levi Woodbury					See S. J. C.
	Alfred W. Haven	Portsmouth	Harv.	1820	1823	
	Charles B. Goodrich	Lebanon	Dart.	1822 a	1826	Read law at Hanover and at Boston, Rep., removed to Boston.
	Wm. H. Y. Hackett	Gilmanton	——	——	1826	Read law with Stephen Moody and I. Bartlett.
	Lory Odell					See Hampton.
	J. B. White	Washington	——	——	1826	Son of Rev. B. White, read law with C. B. Story and married his daughter, went to England.
	Hampden Cutts	Portsmouth	——	——	1826	Read law with Jeremiah Mason, removed to Vermont, Rep. and Sen., Vt.
	George W. Haven	Portsmouth	~~Harv.~~	~~1828~~	183–	Removed to Boston, Instructor.
	James W. Emery	Haverhill, Ms.	Dart.	1830	1833	Read law with Ira Perley, W. H. Y. Hackett, and Ichabod Bartlett, Rep.
	John L. Hayes	South Berwick, Me.	Dart.	1831	1835	Son of Hon. W. A. Hayes, and read law with him, Clerk of U. S. Courts.
	Albert R. Hatch	Greenland	Bowd.	1837	1841	Son of Hon. John K. Hatch, read law with Ichabod Bartlett.
	Charles W. Cushing	Portsmouth	——	——	1841	Died in Florida.
	D. D. Baker		——	——	1842	An officer in the marine service, never practised as an Attorney.
	J. H. Shapley	Portsmouth	——	——	1842	Read law with Ichabod Bartlett.
	Alfred Dutton		——	——	184–	Formerly of Seabrook, subsequently of Manchester, and elsewhere.
	William H. Rollins	Portsmouth	Harv.	1841	1844	Read law with Ichabod Bartlett, and at Law School, Cambridge.

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Salem	Silas Betton				See Sheriffs.
	William Tenney				See Newmarket.
	F. H. Davis				See Deerfield.
	Thornton Betton				See Derry.
	D. W. Dickey				See Derry.
	A. Holbrook	Winchester	—— ——	1842	Read law with C. C. Webster, and Tracy and Convers, Vt., and Gove and Atherton, Nashua, commenced practice at Lowell.
Seabrook	Ebenezer French	Kensington	—— ——	1818	Read law with Daniel French and Joseph Tilton, commenced practice at Sutton, removed to Amesbury, 1841.
	Alfred Dutton				See Portsmouth.
	G. A. Wheelwright	Kennebunkport, Me.	Bowd. 1837	1844	Read law in Virginia and Kentucky.
Windham	William Tenney				See Newmarket.
	Isaac McGaw	Merrimack	Dart. 1807	1810	Read law with H. Jameson, commenced practice at Bedford, Rep. Windham.

CLERKS OF THE SUPERIOR COURT FROM 1700.

The lists of Clerks, both of the Superior Court and the Court of Common Pleas, are imperfect. The precise period of the commencement and termination of office, prior to the Revolution, is not easily ascertained.

Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
Theodore Atkinson	Newcastle	1700	——	See C. C. P.
Clement Hughes	Portsmouth	1717	——	
John Penhallow	Portsmouth	1729	1737	
Benjamin Gambling	Portsmouth	1737	1744	See S. J. C.
George Jaffrey	Portsmouth	1744	1766	H. C. 1736, Merchant, Counsellor 1766, Treasurer, died, 1802, aged 86.
George King	Portsmouth	1767	1780	Counsellor 1777, his name was afterwards changed to Atkinson, died, January 13th, 1805, aged 66.
Samuel Sherburne	Portsmouth	1780	1781	Afterwards called John Samuel Sherburne, Judge U. S. Dist. Court, died, 183–

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Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
Nathaniel Adams	Portsmouth	1781	1829	D. C. 1775, died at Exeter, while attending Court, Sept., 1829.
Peter Chadwick	Exeter	1829	1837	Native of Deerfield.
Ira B. Hoitt	Exeter	1837		Native of Northwood.

CLERKS OF THE COURT OF COMMON PLEAS FROM 1700.

Henry Penny	Portsmouth	1700	1708	
Benjamin Gambling	Portsmouth	1709	——	
Richard Gerrish		1718	——	
Theodore Atkinson	Portsmouth	1720	——	
Henry Sherburne	Portsmouth	1729	——	
Hunking Wentworth	Portsmouth	1742	——	
Isaac Rindge	Portsmouth	1770	——	
Noah Emery	Exeter	1776	1787	See Attorneys.
Noah Emery	Exeter	1787	1816	Son of his predecessor in office, born, March 10th, 1748, died, Jan. 6th, 1817.
Josiah Butler	Deerfield	1816	1817	See C. C. P.
Peter Chadwick	Deerfield	1817	1834	
Ira B. Hoitt	Northwood	1834		

SOLICITORS.

As the gentlemen who have held the office of Solicitor, are noticed either as Judges or Attorneys, nothing more is given here than their names, places of residence, and the periods within which they held office.

Names.	*Residence.*	*Com.*	*End.*	*Names.*	*Residence.*	*Com.*	*End.*
Oliver Peabody	Exeter	1789	1791	Daniel French	Chester	1808	1812
E. St. L. Livermore	Concord	1791	1793	Samuel Green	Concord	1812	1819
John Hale	Portsmouth	1793	1796	Ichabod Bartlett	Portsmouth	1819	1821
Arthur Livermore	Chester	1796	1798	Jonathan Steele	Epsom	1821	1823
William Plumer	Epping	1798	1802	Samuel D. Bell	Chester	1823	1828
George Sullivan	Exeter	1802	1806	John Sullivan	Exeter	1828	1838
Charles Walker	Concord	1806	1808	Henry F. French	Chester	1838	

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ATTORNEY GENERALS.

In the New Hampshire Register for 1847, by G. P. Lyon, is a list of Attorney Generals from 1680. It is evidently imperfect, but probably as perfect as it could be made by an examination of the records in the public offices at Concord. It is not quite certain that the office of King's Attorney, or Attorney General was a permanent office in the early period of our judicial history.

Mr. Lyon's list is subjoined with some additions, and occasional notes or references.

Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
Edward Randolph	Portsmouth	1683	——	He was called "the evil genius of New England," a tool of Cranfield—hating the Colonies, and hated by the people, imprisoned in 1689, for an offence not bailable, "having broken a capital law of the Colony." He died in the West Indies.
Joseph Rayn	Portsmouth	1684	——	He managed the prosecution against the Rev. Joshua Moody, and is spoken of by Vaughan as a "pragmatical busy, and impertinent Attorney." He was for a time Sheriff of the Province, but was a mere creature of the Governor, who once went to his lodgings, reproved him for disobedience to his orders, gave him a caning, and ordered an officer to "carry the rogue to jail."
James Graham		1687	——	He was a friend of Andros and imprisoned with him in Boston, in 1689. He was never much in New Hampshire, and only temporarily in office here.
John Pickering	Portsmouth	1697	——	See Attorneys.
Matthew Livermore	Portsmouth	1736	——	See Attorneys.
Wyseman Claggett	Portsmouth	1765	1769	Also from 1776 to 1778, and from 1781 to 1782. See Attorneys.
Samuel Livermore	Londonderry	1769	1776	And from 1778 to 1781. See S. J. C.
John Sullivan	Durham	1782	1786	Native of Berwick, Me., his parents were Irish, he read law with Mr. Livermore, Major General in Revolutionary Army, resigned 1779, Mem. Cong. 1774, and again 1780, President of New Hampshire, 1786, '87, '89, Judge U. S. District Court, 1789, died, January 28th, 1795, aged 54.

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Names.	*Residence.*	*Com.*	*End.*	*General Remarks.*
John Pickering	Portsmouth	1786	1787	See S. J. C.
John Prentice	Londonderry	1787	1793	See Attorneys.
Joshua Atherton	Amherst	1793	1801	See N. H. Repository, Vol. I, p. 125.
William Gordon	Amherst	1801	1802	Register of Probate and Solicitor Hillsborough County, Senator 1794, Mem. Cong. 1797 to 1800, when he resigned, died, May 8th, 1802, aged 39 years.
Jeremiah Mason	Portsmouth	1802	1805	See Attorneys.
George Sullivan	Exeter	1805	1807	See Attorneys.
William K. Atkinson	Dover	1807	1812	See S. J. C.
Daniel French	Chester	1812	1815	See Attorneys.
George Sullivan	Exeter	1815	1835	See Attorneys.
Charles F. Gove	Nashua	1835	1843	See C. C. P.
Lyman B. Walker	Concord	1843		See N. H. Repository Vol. I, p. 45.

NOTE.—On page 118, under the town of Exeter, insert John S. Wells, native of Durham, read law with D. C. Atkinson of Sanbornton, and William Mattocks, Danville, Vt., admitted in Vermont, Sept., 1827, Attorney Guildhall, Vt., Lancaster, 1836, Solicitor Coos County, 1837, Representative Lancaster, 1839 to 1842, Speaker, 1841, Attorney Exeter, 1846.

On page 113, under the head of Register of Deeds, insert David Murray, Newmarket, 1846.

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CHRISTIAN UNION.

By William C. Whitcomb.

The subject of Christian Union is one of vast importance to the Church of God, especially in the present day. If we take a view of Christendom, we see *discord* among the professed followers of the Prince of Peace ; the dearest brotherhood sundered, religion disgraced, and the Savior wounded in the house of his friends. The Mohammedan points the finger of scorn at divisions among Christians ; Papists exult on account of them, and boast of their own union ; Infidels scoff at the party spirit which prevails in the bosom of the church ;—all tauntingly exclaim, " settle your *differences,* and then invite us to embrace truths in which you are agreed." Thus an impediment is thrown in the way of the conversion of the world. It is, therefore, an enquiry of great moment, whether a balm cannot be found to heal the wounds which deface the body of Christ, and whether union among all Christians which is so important to the spread of the gospel be not practicable.

True Christian Union consists in a union of *sentiment, feeling,* and *effort* among Christians.

It is not to be expected that there will be a perfect agreement of opinions and usages in respect to all the doctrines and rites of Christianity. Some may have fewer articles in their creed than others ; their notions in regard to ecclesiastical polity and discipline may differ ; their views respecting the ordinances of the gospel, as to their signification and mode of administration, may not be precisely alike ; their sentiments on numerous unessential points may vary ; yet in order to the existence of Christian Union, they must embrace the fundamental doctrines and truths of Revelation. Should Christians adhere closely to the *word of God,* acknowledging it as an infallible standard of

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truth and duty, it would operate as a *magnet*, drawing all true believers together by its attractive influences. And do not all evangelical Christians believe the principal doctrines of the Bible? For instance, that God exists and is possessed of all possible perfections, that the Scriptures were given by divine inspiration, that man apostatised from his primitive holiness and became the subject of utter depravity and ruin, that this world was visited eighteen centuries ago by the Son of God incarnate, who made an atonement sufficient for the whole human family, that the work of regeneration is effected by the Holy Spirit, that men must repent of sin and believe in Christ to obtain salvation:—these are truths and "facts which have the suffrage of consenting Christendom." There may be different ways of stating these truths and facts, and favorite methods of systematizing them; but still all real Christians are essentially agreed in them, and the points in which they agree are infinitely more important, than those in which they differ. Now, that which is the common basis of salvation ought to be the common basis of union.

Another ingredient in Christian Union, is union of feeling. And are there not certain feelings which all Christians have in common? as, supreme love to God, love of benevolence to all mankind, and love of complacency to all holy beings, hatred of sin and absorbing affection for Christ, zeal for the honor of religion, and a desire to do the will of God. These are feelings or affections which all the faithful possess. Though they do not all see alike, though a difference of views in non-essential points may prevent an entire union; yet these need not prevent a prevailing union in affection and mutual esteem. There is no reason why Christians of different denominations may not "greet one another with a kiss of charity," having for their motto, "In essentials, unity; in non-essentials, liberty; in all things, charity." *Mutual concessions* will be necessary so long as diversity in capacity, taste, temperament, education and prejudice exists.

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Wherever Christian Union prevails, there will be in lively exercise a conciliatory, condescending, harmonious spirit. Sacred *love*, when enkindled in the breasts of Christians, melts down the walls of separation, till all are charmed by beholding their affection one for another. Such a spirit tends directly towards elevating man to sympathy and fellowship with Him "of whom the whole family in heaven and earth is named."

In Christian Union there will be also union in *effort*. It is by the *fruits* of Christians we are to judge whether their sentiments are correct, and their hearts right. Not that we expect all separate party organizations will be annihilated; this will never be, at least, till the Millennium, perhaps not even then; but that Christians in every feasible way will combine their strength for the removal of sin and the advancement of holiness. Being only different companies in the same great army, under the same commander, they may concentrate their energies, and in union labor with no other contention than that of "provoking one another to *love and good works*." Christians may with great propriety and harmony, act together in various *societies* for the promotion of benevolent operations, as, the Distribution of the Word of Life, Temperance Reformation, Abolition of Slavery, Peace Enterprise, Education of Pious Young Men for the Christian Ministry, Circulation of Tracts, and Sabbath School Instruction. These are "lovely sisters of charity," and harbingers of a better day. In these associations, all true Christians of every name can meet and mingle in sweet accord. Such a union of efforts will have a happy effect in softening asperities of the heart, and creating fraternal feelings,—a consummation "devoutly to be wished."

Reasons in favor of Christian Union appear from *the teachings of Scripture, the examples of the Apostles and primitive Christians, the disastrous consequences which follow disunion,*

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the fact that all Christians are engaged in the same cause, and *that union is strength.*

That we are commanded in terms the most explicit, to cherish a warm attachment for all the members of Christ's body, must appear evident to every student of the Bible. It is as much the duty of Christians to seek and maintain union as to obey any command of the Most High. It is as much their duty to avoid rending the seamless garment of our Savior, as to avoid any sin whatever. Throughout the whole of the New Testament, are found directions for the cultivation of this principle of union. It was the favorite theme of John the beloved disciple, the most affectionate of all Christ's followers ; and it is related of him, that in extreme old age he was carried to church when his public addresses were reduced to this sentence, " Little children, love one another." We read of an apostle saying unto Christ, " Master, we saw one casting out devils in thy name, and he followeth not us ; and we forbade him, because he followeth not us. But Jesus said, Forbid him not." The language of bigots of all ages in regard to him, who belongs not to their particular party, has been, " *He followeth not us ;*" " Stand by thyself for I am holier than thou ;" " we are the people and wisdom shall die with us." Christ's words are a plain and pointed rebuke to the indulgence of such a spirit : " He that is not for us, is against us, and he that gathereth not with us, scattereth abroad." Every Christian is a representative of his Master—Christ dwells in all true believers. While upon earth he prayed for his disciples, that they all might be one, even as he is one with the Father. He would see among them that unity of sentiment, feeling, purpose and action which exists between the Persons of the Trinity. And near his life's close, he gave unto his followers a " *new Commandment*, that they love one another." This was to be their peculiar badge of discipleship, their chief characteristic.

In the first age of the church, there were no such sects as

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Lutherans, and Calvinists, and Wesleyans; no such names as Congregationalist, Presbyterian, Methodist, Episcopalian and Baptist. Agreement in *fundamentals* was the only doctrinal unity which was then demanded, and the united band of Christ's disciples, assembled around the same table, declared by their actions, "We, being many, are one bread and one body, for we are all partakers of that one bread." It was undissembled *brotherly love*, that invested the example of the early Christians with an almost moral omnipotence, which the adversaries of the cross could neither gainsay nor resist. Surrounding observers admired the delightful spirit of unity which then existed in the church, and were led to exclaim, "See how these Christians love one another!"

Scarcely had the apostles ascended to heaven, and cast their glittering crowns at the feet of their Lord, before schisms arose in the church, and spread from one end of the Christian world to the other. At length an imposter drew after him a third part of the stars of heaven, and others were soon lost in the undistinguishing unity of the beast. And now in the church universal, we find divisions and subdivisions almost numberless. Well might the immortal Whitefield exclaim, "O, how do I long to see bigotry and party zeal taken away, and all the Lord's servants more knit together! Would that all names among the saints of God were swallowed up in that one of Christian." "Thousands," says Baxter, "have been drawn to Popery, and confirmed in it, by the divisions of Protestants." One of the reasons assigned for the apostacy of Julian, is, that when he saw the dissensions of Christians and their rancor against each other, he took refuge from their broils in the guilt of Paganism. A want of Christian union destroys that sympathy and community of interest, which ought ever to distinguish the followers of Jesus. It weakens their hands, hinders their prayers, prevents the impartial study of the Bible, hardens the irreligious and supplies infidels with objections, retards the spiritual conquests of

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Christianity, and the renovation of the world. A want of union has long given Popery high vantage-ground against Protestantism, has long paralyzed the nerves of the church, and been sucking up her very life-blood. "Sectarian light puts out Christian fire." Yet how many bigots there are, who consider their own as the only true church, and denounce all others as the synagogues of Satan; who will do nothing for enlightening the world unless the candle can be carried on their own candlestick, nor labor side by side with any but those who do homage to the particular *shibboleth* of their party. Now, "if all Christ's disciples are hereafter to inhabit the same heaven, would not the principle of sectarian divisions, were it admitted there, carry discord among those harmonious ranks, mar their heavenly hallelujahs, and grate upon the ears of angels and the Lamb."

Another reason in favor of the union of Christians, arises from *the fact that they are engaged in the same cause.* They belong to the same family, are gathered into the same fold under one Shepherd, are travelling in the same straight and narrow path, and bound to the same eternal home. All true members of the church of Christ, are virtually one in principle, affection and destiny. *Christ has but one bride.* His people are "called in one hope of their calling;" they have one Savior, one gospel, one heaven. Surely here are grounds, strong and palpable, for Christian union! Christians stand in a peculiar relation to each other, and have a peculiar claim on each other's affections! They all acknowledge that they are to be *united in heaven.* Why then not *seek for union on earth!* It is marvellously strange, that divided as Christians are here, they do not expect some divided portion hereafter in the celestial Canaan. But heaven is the common inheritance of all God's people. The sincere though mistaken believer, whose heart has been renewed by divine grace, whose motives and intentions are pure, and whose life is consistent, though clinging to some errors, is loved more by the Lord, and should be by us,

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than he who is perfectly correct in theory, while incorrect in practice. God tolerates such a man, then why should not we? All true believers should extend to each other the hand of love and of friendship, remembering that if at times they part on the road to heaven, they will ultimately meet, and surround together the same great white throne, and in accordant strains of loudest song, extol that matchless grace, which translated them from the trials of earth to the felicities of heaven.

The importance of Christian Union will be made still more apparent, if we consider that "*union is strength*," and that the concentrated energies of the whole church of God, are needed to contend successfully with the many evils which exist. Union is certainly one of the chief constituents of power, both in the physical and moral world, in the kingdom of nature and the kingdom of grace. If it be indeed true, that "where only two or three are agreed as touching any thing that they shall ask, it shall be done for them," what would be the mighty results were all Christians thus agreed? The great preparatory step to that wonderful revival on the day of Pentecost was *union*, for we read that "the disciples were all of one accord in one place." The same union to a greater or less degree, has distinguished modern revivals. And if such have been the glorious consequences of union in a few isolated cases, on a small scale, what must be the stupendous moral results of one universal, holy alliance of the churches of Jesus Christ upon the basis of the New Commandment? What must be its reflex influence upon the piety of the church, and its aggressive effects upon the kingdom of Satan? All have reason to exult as they look forward to the day, when "the watchmen shall see eye to eye," and when the church united shall keep jubilee. While the enemies of God are conspiring against the truth, doing all in their power to overthrow the church and ministry, while they would fain see every temple demolished, every Bible destroyed, the Sabbath annihilated, and the last vestige of religion banished from the world, it well

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becomes the "sacramental host of God's elect," to unite their forces, move forward in an unbroken phalanx, and push the battle into the very camp of the enemy. They are summoned thus to co-operate by motives powerful as three worlds can present. How can the church expect to prevail against the marshalled hosts of the enemy, while distracted by internal divisions, and rent by her own suicidal hand? One cannot chase a thousand, nor two put ten thousand to flight, while thus enfeebled. Till the principles of Christian liberality are understood and regarded, till the members of Christ's mystical body consent to treat one another on principles of brotherly love, will the cause of the Redeemer lie prostrate and bleeding at every pore, and God be dishonored, and immortal souls ruined.

It is hoped the present incipient feelings in favor of Christian Union will yet be fanned into a mighty flame, and that the angels as they bend from the skies to gaze upon man will again have occasion to shout, "Glory to God in the highest, on earth peace, good will to men!" Even through the clouds and storms which now surround us, we can discern encouraging signs, and may derive many useful lessons from that part of the Book of Providence, which is unfolding before our eyes. A Bow of Promise is spanning the heavens, in which all the different aspects of evangelical truth are blending into happy and harmonious union. The brotherhood of Christians are beginning to unite in one unbroken league. Fain would we believe that a desire for union is destined to increase, until the Millennium is ushered in with all its splendor and glory, and

> "One song employs all nations;
> The dwellers in the vales and on the rocks
> Shout to each other, and the mountain tops
> From distant mountains catch the flying joy,
> Till, nation after nation taught the strain,
> Earth rolls the rapturous hosanna round."

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BIOGRAPHICAL NOTICES OF PHYSICIANS IN CONCORD.

(Concluded from page 81.*)*

For information respecting most of the following medical gentlemen, we are indebted to Drs. Chadbourne and Prescott, particularly Dr. Prescott.

Dr. Philip Carrigain was born in the City of New York, Anno Domini, 1746. His father, who was also a physician, emigrated from one of the British ports, to that city where he died after a short residence. From the little that has been preserved of his history, it is known that he was for some time, a student, or an assistant, in one of the Hospitals in London ; and that he was in the service of the Pretender in Scotland, A. D. 1745 ; and from memorials he has left, he appears to have been a finished scholar. Dr. Carrigain was brought in his youth to Haverhill, Ms., where he studied medicine with the late Gen. Bricket, an eminent practitioner of that place. He came to Concord, in 1768, where he established himself as a physician and surgeon. There were then but few of the faculty, in this section of the country ; and as he discovered extraordinary skill and decision, in the management of the cases confided to him, he rose rapidly to the highest eminence in his profession, and for the greater part of his succeeding life, had a more extensive practice, than perhaps, any other physician of his time, in the State. He died in August, 1806. His wife died the December preceding. She was the daughter of the late Thomas Clough, Esq., of Canterbury, and was remarkable for the strength and fortitude of her mind ; and for her humanity and judgment, in attending and administering to the sick. His son of the same name, a lawyer and Secretary of State, published in 1816, the large and beautiful map of New Hampshire.

Dr. Peter Green, son of Peter Green, Esq., of Lancaster, Ms., was born, Oct. 1st, 1745, graduated at Harvard College in 1766, commenced practice in Lancaster, where he buried his first wife, Martha Clark, who died in one year after their marriage of puerperal fever, both mother and child being buried in the same grave. He removed to Concord, in 1772, where he was in extensive and successful practice more than half a century. After settling in Concord, he married Ruth Ayer of Haverhill, Ms., by whom he had thirteen children, five sons and eight daughters. Dr. Green, like his cotemporaries, Drs. Pierpont of Portsmouth, Nathan Smith of Hanover, Wm. Chadbourne of Conway, Asa Crosby of Giltmanton, and many others in the State, that might be named, after a long life of active and laborious practice, died without amassing much property. Like those above mentioned too, although on the stage of life, when the habitual use of ardent spirits was the besetting sin, not only of the profession, but of all classes of persons, he was strictly temperate. He exhibited through a long life a consistent Christian profession. He was indefatigable in his attentions to his patients, the poor as well as the rich, always preferring when possible to administer with his own hand, his medicines, although it might cost him nights

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of wakefulness and toil, never declining the most menial offices for the sick when necessary. Notwithstanding his habit of multiplying doses, and of administering a great variety of remedies, (the fault of the age in which he lived,) yet his practice was distinguished for the great simplicity of his medicines. To this may be attributed in part his great reputation as "a good doctor for children," he being eminently successful in his treatment of infantile diseases, and the complaints of delicate female constitutions. He was always kind to the poor in regard to his charges, never exacting a fee when he had reason to think its payment would occasion the least embarrassment. He was one of the original members of the New Hampshire Medical Society, and an Honorary Member of the Massachusetts Medical Society. At the commencement of the Revolution, he was appointed surgeon of one of the regiments raised by the government of this State. He died of lung fever, March 31st, 1828, at the advanced age of 83, universally respected.

Dr. Samuel Adams, a native of Lincoln, Ms., was a resident in Concord, about the year 1796. He removed from Concord, to Wiscasset, Me., thence to Boston, where he was in reputable practice for a number of years. Finally, he removed to Cincinnati, where he died at an advanced age. One of his sons, Dr. Edwin Adams, is now a distinguished physician in Boston; another son practiced dentistry for some time in Springfield, Ms.

Dr. G. Gridley came to Concord from the State of New York, as near as can be ascertained in 1798, married a daughter of the late David George, Esq. After residing in Concord a few years, he removed to Newburyport, and from thence to Candor, Tioga County, N. Y., where he now resides. He has eight children by his present wife, five daughters and three sons, and one daughter by a former wife. Dr. Gridley was justly celebrated, when in Concord, for his successful treatment of the "indolent ulcer" upon the lower extremities, commonly called "sore legs," that often prove so vexatious to the best surgeons. The skilful application of the bandage and plaster, now known in the shops as "Gridley's Plaster," were his principle means of cure. The late Dr. Abel Blanchard of Pembroke, studied his profession with him.

Dr. Zadok Howe from Franklin, Ms., was in active practice in Concord, about twelve years prior to 1814, when he removed to Boston, relinquishing his business to his partner, Dr. Thomas Chadbourne. Dr. Howe was particularly distinguished as a successful and scientific surgeon. He was an active member of the New Hampshire Medical Society, in its early history, and was its Secretary for a time. He received an Honorary Degree of M. D., from Dartmouth College in 1815, and now resides in Billerica, Ms., in extensive practice.

Dr. Thomas Chadbourne, son of the late Dr. William Chadbourne of Conway, is the oldest resident physician of Concord, having commenced practice there in co-partnership with Dr. Zadok Howe, as early as 1814 or '15. Dr. Chadbourne was born at Conway, Aug. 12th, 1790. His ancestors were among the earliest emigrants to this country from England, he being the third or fourth in descent from "the Humphrey and William Chadbourne," of whom honorable mention is made by Belknap, as "*being of the number of the eight Danes sent over by Capt. Mason in 1631, to build mills, saw timber, and tend them.*" The first saw-mill in

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New Hampshire, was built by them on Mason's Plantation at Newishewannock, in 1634.

Dr. Chadbourne commenced his professional studies with Dr. Alexander Ramsay, attending his Lectures in Fryeburg, in 1809 and '10. After pursuing his studies with his father until 1811, he went to Hanover, as a private student with Drs. Smith and Perkins, and received his Medical Degree at Dartmouth College in 1813. He was elected a Member of the New Hampshire Medical Society in 1818,—Honorary Member of the Dartmouth Medical Society in 1821,—Member of the New Hampshire Historical Society in 1835,—Member of the Northern Academy of Arts and Sciences, in 1841. In 1844, he received an Honorary Degree of Doctor of Medicine from the Vermont Academy of Medicine at Castleton, and in 1845, Honorary Membership in the Massachusetts Medical Society.

Dr. Chadbourne married Clarrissa Dwight, youngest daughter of the late Dr. Green of Concord, and has five children, two sons and three daughters, Martha, the eldest, married Rev. John Haven of Stoneham, Ms., Clarrissa, the second, married Dr. Charles Berry of Pittsfield, N. H.

Dr. Alexander Ramsay was a native of Scotland, but resided for many years in this country as a Lecturer on Anatomy and Physiology. He came into New Hampshire, about 1808, and lectured in Concord, and several other places. He died at Parsonsfield, Me., Nov. 24th, 1824, aged about 70. He had been bitten two years before by a rattle snake, which he stuffed; and he supposed his last sickness was the consequence of the poison producing an altered state of the lypmphatics of the lungs. He was an excentric man, aristocratic in his feelings, and attached to the principles of the old school in his day. He was a skillful anatomist, and the Author of a Treatise on Anatomy of the heart and brain, with a series of plates, 2nd edition, Edinburgh, 1813. He left no family, but two unmarried sisters in his native place.

Dr. Moses Long was a native of Hopkinton, and was born, Oct. 26th, 1786. He was instructed in his preparatory education by his brother, Col. Long of the United States Army. He read medicine with Dr. Lerned of his native place, commenced practice in Enfield, remained there a year or two, then went to Warner, and from that place to Concord, in 1813, where he remained until 1824. He practised also in Hopkinton, and Goffstown three or four years. He then went to Warner again, and thence to Rochester, N. Y., where he has been about eleven years. He received an honorary medical degree at Dartmouth College. Of late years, he has partially withdrawn from the profession, being extensively engaged in the construction of a superior kind of bridges, the invention of his brother, Col. Long. Dr. Long married Rebecca Boardman, daughter of Gen. Boardman of South Reading, who died, Jan. 14th, 1823. Her death was occasioned by taking white lead, being accidentally mixed with sugar purchased at a store. Mrs. Long left three children. Dr. Long married for his second wife, Sarah Marshall, widow of Capt. Marshall. Dr. Long was elected a Member of the N. H. Historical Society, and prepared a History of the town of Warner, which was published in the 3rd Volume of their Collections.

Dr. Moses Chandler commenced practice in Concord, in 1816. He was born in Fryeburg, Me., where he studied his profession with his

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uncle, the late Dr. M. Chandler. He attended Lectures at Hanover, in 1812,,was commissioned as a surgeon of a Privateer that sailed out of Portsmouth, in 1813. After one or two short cruises, in which he obtained some prize money, he settled in Lee, and thence removed to Concord, where he died.

Dr. John Odlin, son of Rev. John Odlin of Exeter, and father of the late John Odlin, Esq., of Concord, was born at Exeter, 1722. He removed to Concord, in 1783, in feeble health, which increased to such a degree as to confine him to the house most of the time for seven years, terminating in consumption. The state of his health never permitted him, after his removal to Concord, to engage in active practice, being consumptive during the whole period of his residence there.

Dr. Peter Renton was a native of Trawbrown near Lauder in Scotland. He came to this country, and after some time had elapsed, he settled in Concord, in 1822. He received from Waterville College, the degree of M. D., in 1832. He removed to Boston, in 1843, or 1844.

Dr. Benjamin Parker was a native of Bradford, East Parish, Ms., and was born about 1760. He graduated at Harvard College in 1782, received the honorary degree of M. D. at Dartmouth College in 1812. He was a member of the New Hampshire, and Massachusetts Medical Societies. It is not known exactly when he settled in Concord, nor when he left the place and removed to his native town, but he resided at Bradford, as many as twenty five years ago. He died a few years since, leaving a wife and children.

Dr. David Lawrence Morril was born in Epping, N. H., June 10th, 1772. He was the eldest son of Samuel Morrill, a native of Wilmington, Ms., who was born, April 21st, 1744, and graduated at Harvard College, 1766. He was a Licentiate Preacher, had an invitation to settle at North Hampton, but in consequence of imperfect health, declined the proposal, and never settled in the ministry. He married Anna Lawrence, only daughter of David Lawrence, Esq., of Epping, 1770, and died, Sept. 21st, 1785. He left two sons, David L. and Samuel. Mr. Lawrence died, November, 1790. Mr. Morrill was son of Rev. Isaac Morrill of Wilmington, who was a native of Salisbury, Ms., born, May 20th, 1718, graduated at Harvard College, 1737, and was ordained pastor of the church in Wilmington, 1740, when 22 years of age. He married Mary Ayer, his first wife, Aug. 27th, 1741, who died; and for his second wife, he married Dorothy Ruggles, Aug. 4th, 1743. He died, Aug. 17th, 1793, in the 75th year of his age, and 53rd of his ministry. He left five sons and three daughters. During the French war, he was appointed Chaplain, to a Regiment stationed at a Fort, near Lake George, in N. Y., while absent, his brethren in the ministry supplied his pulpit. On his return, having received his pay in specie, he had a tankard made of that money, on the front of which was engraved the following memento: "*Laci Georgiani, et fratrum meorum vicinorum, in sacram memoriam.*"

After the death of Mr. Samuel Morrill, his widow, in 1788, married Dr. Timothy Johnson of Epping. Mrs. Johnson died, November, 1793. D. L. Morril was kept at the common school till after his father's death; being then 13 years old, he was sent to study Latin with his grand-father at Wilmington, preparatory to the study of medicine. He continued

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there, till the fall of 1786, when he returned to Epping, and pursued the Latin till June, 1787. From that time he labored on the farm, with his grand-father Lawrence, two years or more. After which, he entered the Phillips Exeter Academy, under the instruction of Preceptor Abbott, in the Languages, and Dr. Daniel Dana, then Assistant, in mathematics. After leaving the Academy, he commenced the study of medicine with Dr. Timothy Johnson, his father-in-law, with whom he continued till the spring of 1792. He then went to Natick, Ms., and read and practised with his uncle, Dr. Isaac Morrill. While there, he went into a hospital, under the superintendence of Dr. I. Morrill, and had the principal care of it for some time. In the Autumn, he returned to Epping, and attended business with Dr. Johnson, till April, 1793, and then commenced practice at Epsom. He continued there, except an absence of about one year, till the fall of 1800. When at Epsom, in 1797, he was appointed Surgeon's Mate of the 18th Regiment of militia, and chosen Town Clerk, and continued in office till he removed from town.

In the summer of 1799, his mind experienced a material change, in regard to religious subjects; in consequence of which, he turned his attention almost entirely, to theological reading. In October, 1800, he commenced the study of systematic divinity, under the direction of Rev. Jesse Remington of Candia. In June, 1801, he was examined by the Deerfield Association, and received approbation to preach. March 2nd, 1802, he was ordained pastor of the Presbyterian Congregational church and society in Goffstown. He united with the Hopkinton Association, and in 1804, was appointed on a mission, by the New Hampshire Missionary Society, to the northern part of this State. Finding more than ordinary exercise necessary for health, he in 1807, resumed the practice of physic, in which he continued, though irregularly, till 1830. July, 1811, he was dismissed from his pastoral relation to the church in Goffstown, at his own request on account of ill health.

In 1808, he was chosen to represent Goffstown, in the General Court, and was re-elected till 1817. He was commissioned a Justice of the Peace, 1808, and his commission was seven times renewed, and signed by seven different Governors, Langdon, Plumer, Woodbury, Bell, Dinsmoor, Hill, and Hubbard, and is now the senior Justice of the Peace and Quorum throughout the State, in the County of Merrimack. June, 1816, he was chosen Speaker, of the House of Representatives, and the same session elected by the two Branches of the Legislature, to represent this State, in the Senate of the United States, six years, from March 4th, 1817. In March, 1823, he was elected a member of the Senate of New Hampshire, and in June, was chosen President of that Body. He was elected Governor of New Hampshire, 1824. There being no choice by the people, he had a plurality in Convention of the two branches, 146 to 63; and in March, 1825, was chosen by the people, having 30,167 votes, of 30,770, and was re-elected in 1826. Since 1831, he has retired to private life.

Governor Morril has received the honorary degrees of Master of Arts, and Doctor of Medicine from Dartmouth College, and also the degree of Doctor of Laws from the University of Vermont. He is a Member, and has been Counsellor of the New Hampshire Medical Society, and a Delegate of that Society to attend the examination of medical students

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at Dartmouth College. He has also been President of the Hillsborough County Agricultural Society, of the New Hampshire Missionary Society, of the N. H. Colonization Society, of the American Doctrinal Tract and Book Society, and of the N. H. Branch of the American Education Society, and Vice-President of the American Bible Society, of the American Sunday School Union, and of the American Home Missionary Society.

The following are publications of Dr. Morril: a concise Letter, on the subject of Baptism, addressed to Rev. D. Merrill, 1806; two funeral sermons, 1811, 1819; oration, July 4th, 1815; a discourse before the Grand Lodge of New Hampshire, 1819; a sermon on divine decrees, the divine glory, and moral agency, Luke 22: 22; observations on Genesis 3: 4, 13—thoughts on Rev. 20: 10, printed in the Hopkinsian Magazine, published at Providence, Rhode Island, 1828. Dr. Morril also edited the New Hampshire Observer, a religious paper, for two years.

September 25th, 1794, Governor Morril married for his first wife, Jane Wallace of Epsom, who died, Dec. 14th, 1823, aged 53 years, leaving no child; Aug. 3rd, 1824, he married for his second wife, Lydia Poor of Goffstown; by whom he has four sons. Two of them are in College—David Lawrence in the Senior Class, and Samuel in the Sophomore Class.

Dr, Samuel Morril was born at Epping, July 12th, 1779, and is the brother of Dr. David Lawrence Morril. For an account of his parentage, see the notice of his brother. Dr. Morril was kept at the town school, till 1794, at which time he went into a country store as clerk, where he continued till 1796. He then at the suggestion of his brother, who was his guardian, relinquished the business of store keeper, and commenced preparation for the study of Medicine. He entered Phillips Exeter Academy in 1796, where he continued till he commenced the study of medicine with his brother at Epsom, and closed it with the Hon. Josiah Bartlett, M. D., of Stratham. August, 1800, he was examined by the Censors of the New Hampshire Medical Society, and received a Diploma, for the practice of physic and surgery. He commenced the practice at Salisbury, N. H.; but on his brother's relinquishing the business at Epsom, he removed to that place in October, 1800, where he continued in the profession till 1819, when he removed to Concord, and continued in his profession till 1825. He had several students in medicine under his instruction at Epsom and Concord.

He was elected a Fellow of the New Hampshire Medical Society, in 1807, and has held the offices of Secretary, Censor, and Vice-President of the Society. He received the honorary degree of M. D., at Dartmouth College, 1826. When at Epsom, he was chosen Town Clerk nineteen years in succession, and Selectman seven years. He also received while at Epsom, the appointment of Postmaster, and of Surgeon of the 18th Regiment of Militia. He was appointed a Justice of the Court of Sessions for the County of Rockingham, in 1821, and elected to represent the town of Concord in the Legislature in 1822. He was appointed the first Register of Deeds for the County of Merrimack, and Judge of Probate for the County of Merrimack, in October, 1823, which office he held till June, 1828, when he was elected State Treasurer. He was chosen Treasurer of the N. H. Branch of the American Education

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Society in 1829, and Treasurer of the New Hampshire Savings Bank in Concord, and Secretary of the Merrimack County Mutual Fire Insurance Company, in 1830, which offices he now holds.

Dr. Morril was married to Elizabeth Kimball, daughter of Dea. John Kimball of Concord, in September, 1802. They have had seven children—six daughters and one son. The daughters are all living; five of whom have been married. The son died, when about two years old.

Dr. Jonathan Badger was the son of Ezra Badger, and was in Concord in 1805. No other particulars in relation to him are known.

Dr. Isaac Colby was born in Hopkinton, the 6th of August, 1793. His father, Isaac Colby, was the son of Nehemiah Colby of the same place; and his mother, Mehetabel, was the daughter of Dea. John Jones, late of Enfield. His parents removed to Bradford, when he was a few months old. He attended to his preparatory studies in part, with the late Rev. Daniel Staniford, and in part at Salisbury Academy; and commenced the study of medicine with James Stark, M. D., of Hopkinton, in the spring of 1814, attended Medical Lectures at Dartmouth College, and graduated in medicine there in 1817. The spring and summer before graduating, he spent in the office of Nathan Smith, M. D., of New Haven, Ct.

In October, 1817, Dr. Colby commenced the practice of his profession in New London, where he remained four years, being most of the time the only physician there. In the autumn of 1821, he left New London, and after attending a course of Lectures in the City of New York, in March following, he commenced practice in Hopkinton, in company with Dr. Stark, which partnership continued two years, when, on account of the total failure of his health, it was dissolved. He practised in Hopkinton, in all ten years. But in 1832, getting a little into the spirit of emigration, he soon found himself and his effects on the way to the West, where he settled in Cincinnati, and in a short time became established in a successful practice—remained there seven years, when his family all being removed by death, and his own health failing, in the spring of 1839, he was induced to return again to New Hampshire. He spent the summer on the sea board, and on the water, and being somewhat recruited in the autumn, settled in Concord, where he remained and practised a year and a half. In February, 1841, he removed to Keene. But finding his health evidently failing, from year to year, he remained there but little more than three years, when for the benefit of the sea air, in May, 1844, he removed to Salem, Ms., where he now resides and practises his profession.

In June, 1821, Dr. Colby was admitted Fellow of the N. H. Medical Society, having previously been an associate of the District Society. In 1832, he was admitted a member of the First District Medical Society of Ohio, there being no State Society. The same year, he was made a member of the Society of the Ohio Medical College; and in 1845, he became a Fellow of the Massachsetts Medical Society.

In August, 1825, Dr. Colby was married to Abigail C. Chase, daughter of the late Hon. Ithamar Chase of Keene, and by her he had six children, none of whom are now living. His wife died in Cincinnati, February, 1838. He was again married in June, 1840, to Louisa Whipple of Dunbarton, daughter of the late Samuel Whipple of Hamilton, Ms.

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Dr. Ezra Carter was born in Concord, Dec. 27th, 1798. His father, Timothy Carter, was a native of the same town, and also his mother, whose name before marriage was Judith Chandler. His maternal grand-father, Capt. Abiel Chandler, who married a sister of the late Judge Walker of Concord, and also the sister of Count Rumford's wife, was a very active, efficient business man, among the early settlers of the place. He entered the army during the Revolutionary war, and died of the small pox while in service. On the father's side, he is a distant relative, though not direct descendant, of Dr. Ezra Carter, the first regular physician that lived and practised in Concord.

Dr. Carter's preparatory studies were pursued in his native place. He commenced the study of medicine with Moses Chandler, M. D., in the spring of 1821, and afterwards pursued his studies under the direction of Richard Hazeltine, M. D., late of Lynn, Ms., Thomas Chadbourne, M. D., of Concord, Richard Russell, M. D., then of Wakefield, and closed them in the winter of 1825, with J. B, Brown, M. D., Assistant Surgeon at the Massachusetts General Hospital, Boston. His first course of Medical Lectures was attended at Yale College in the winter of 1821, '22. In the autumn of 1823, he attended Dr, Alexander Ramsay's Lectures on Anatomy and Physiology, with the accompanying dissections, at Conway, N. H. In the winter and spring of 1824, he attended a full course of Lectures at Bowdoin College, and received the degree of M. D. from that College, at the commencement next following. In the winter of 1824, '25, he attended the Medical and Surgical Lectures of Drs. Jackson and Warren at Boston, and also the daily visits and practice of those distinguished Professors at the Massachusetts General Hospital. In the autumn of 1825, he commenced the practice of medicine and surgery in Concord. In March, 1826, he removed to Loudon, practised in that place two years, and then returned to Concord,, where he now resides. In 1826, he was elected a member of the Centre District, and N. H. Medical Societies, in both of which he has held various offices, being at the present time the President of the District Society.

In the years 1836, '37, Dr. Carter was a member of the House of Representatives in the Legislature, at which time he was commissioned Justice of the Peace.

May 8th, 1830, Dr. Carter was married to Abby T. Clark of Portsmouth, a grand-daughter of the late Capt. George Turner of that place. They have two children living, a third died in infancy.

Dr. Joseph Reynolds is the son of Rev. Freegrace Reynolds and Anna Reynolds. Rev. F. Reynolds was the son of Samuel Reynolds, a physician in Longmeadow, Ms.. Samuel was the son of Peter, who was for half a century the minister at Enfield, Ms. The wife of Samuel, the grand-father of Joseph, was Martha Williams, the daughter of Stephen Williams, D. D., who discharged the duties of Pastor of the church in Longmeadow, 66 years. Stephen was the son of Rev. John Williams of Deerfield, Ms., who, with his wife and children, were taken by the Indians at the commencement of the French War, and carried in the dead of winter, through the wilderness to Canada. His wife and one child died or were killed on the way. One child died in Canada. The father and surviving children remained till the close of the

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war, when they returned to Massachusetts, except one daughter, who was among the Indians and could not be found. She became the wife of an Indian Chief. Her two sons, Eleazer, or as he was called Lezar, and John, were among the earliest Indian lads admitted to the Wheelock school, at Hanover. Lezar remained there sometime, and ultimately became Chief of the Oneida Indians, whom he induced to adopt a written code of laws. It is believed he has ever maintained an excellent Christian Character, and been the means of great good to his tribe.

Freegrace Reynolds graduated at Yale College, and was settled at Wilmington, Ms., in 1795, where he continued to discharge the duties of his office 35 years. He brought up a family of eight children, seven of whom are now living. He still survives, active and useful, at the age of eighty years. Anna, the mother of Dr. Reynolds, was the daughter of Jabez Brown, an eminent physician in Wilmington, where he practised for sixty years. He died at the age of 86. His mother was a Dexter, of the same family with Hon. Samuel Dexter.

Dr. Reynolds was born at Wilmington, Aug. 2nd, 1800, fitted for College at Phillips Academy, Andover, and entered Harvard University in 1820, but did not graduate in Arts. In 1824, he became a pupil of the the late Dr. James P. Chaplin of Cambridge, who was distinguished for his success in the treatment of the insane. In 1826, he received the degree of Doctor of Medicine, and in 1827, he became House Physician to the Massachusetts General Hospital, Boston, where he remained one year. In February, 1828, he commenced practice in Concord, N. H., and became a member of the New Hampshire Medical Society. When he went to Concord, he took the place of Dr. T. Chadbourne, who at that time relinquished practice and removed to Conway. In 1831. Dr. Chadbourne resumed his practice in Concord, and Dr. Reynolds removed to Chester, where he remained about three years, and then he removed to Gloucester, Ms., where he still resides. Soon after his removal to Gloucester, he became a member of the Massachusetts Medical Society, of which he has been for several years a Counsellor. While in New Hampshire, he was for two years Secretary of the New Hampshire Colonization Society.

Dr. Reynold's wife is a daughter, of the Hon. James Prescott of Groton, Ms., a nephew of Col. William Prescott, of Bunker Hill memory. They have had eight children, of whom five,—three sons and two daughters are living.

Dr. James Scales was from Boxford, Ms. He graduated at Harvard College in 1733, and was among the early settlers of Concord, where he was the first school-master. He removed to Canterbury, where he was the first physician. He went to Hopkinton, and was ordained the first minister of that town, Nov. 23rd, 1757, and dismissed, July 4th, 1770. He died there, July 26th, 1776.

Dr. George Chandler, the first Superintendent of the New Hampshire Asylum for the insane, was born in Pomfret, Ct., April 28th, 1806. He is of the sixth generation of that branch of the Chandler family, whose great ancestor, was William Chandler of Roxbury, Ms. Of him it was then recorded, that he was admitted a "freeman" in 1640. His youngest son, John, who inherited his father's estate, left Roxbury, in 1686,

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and moved to the "Mashamoquet Purchase," now called Pomfret, in Connecticut. The tract of land contained 15,000 acres. John Chandler with eleven others, his neighbors in Roxbury, were the original purchasers of the Indians. John Chandler was honored with the office of deacon of the church in the adjoining town of Woodstock. There being no place of public worship in Mashamoquet. A part of the original lot assigned to Dea. John, was held by his succeeding generations, represented by Joseph, Peter, and John W., the father of the subject of this notice. They spent their lives in agricultural pursuits.

Dr. Chandler followed the occupation of his family until the winter of 1823, '24, when he commenced studies preparatory to entering College. He was for a time attached to Academies in Dudley and Leicester, Ms., and in Woodstock, Ct. In the spring of 1826, he joined the Freshman Class in Brown University. The vacation of 1826, 27, he spent in teaching a public school in Westborough, Ms. At the close of the Sophomore year in 1827, he, with others of his class, on account of the unsettled condition of the Institution, consequent upon a change in its government, went to Union College, where on examination, they were received into the Senior Class, and passed the final examination for the degree of B. A., with the graduating class of 1828.

Dr. Hiram Holt of Pomfret, Ct., was his private medical instructor. He attended a course of lectures in Boston, and another in New Haven, where he received the degree of M. D., in the spring of 1831. In the same year, he located himself as a candidate for the general medical practice in Worcester, Ms.

When the State Lunatic Hospital went into operation in 1833, he was early associated with that good man, and untiring philanthropist, Dr. Samuel B. Woodward, in the care of the insane. In this capacity, he remained more than nine years.

In January, 1840, he was present in Concord, N. H., when the location for the Asylum, for the Insane, was finally determined upon. Soon after he submitted to the architect a plan for the Asylum, which was accepted by the Trustees, and built upon, after some few architectural modifications. October 1st, 1842, he took charge of the Asylum, and continued as Superintendent until some time in 1845. August 26th, of that year, the Trustees of the Institution, passed resolves of high approbation of his services in his official capacity.

The Medical Societies of Connecticut, Massachusetts, and New Hampshire, have made him a member of their respective bodies.

In May, 1842, Dr. Chandler was married to Josephine Rose of Salem, Ms., where they now reside. They have had two children; Mary, the youngest, only is living.

Dr. Timothy Haynes was born in Alexandria, Sept. 5th, 1810. His parents are David and Rebecca Haynes. His preparatory education was at New Hampton Institution. He read his professional studies with Prof. R. D. Mussey of the Medical School of Dartmouth College, and took his degree of Doctor of Medicine, at the Jefferson Medical College, Philadelphia, Pa., in 1836. He commenced immediately the practice of medicine in Concord. He was elected a member of the New Hampshire Medical Society in 1837. A large number of individuals have pursued their professional studies under his instructions.

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Dr. Haynes married, in 1842, Laura Brackett of Littleton, daughter of William Brackett, Esq. They have one child, a daughter of two years of age.

Dr. Moses Carter was born in Concord, on the 8th day of August, 1783, and is the son of the late Jacob Carter, who died, February, 1805, aged 50 years. Jacob was the son of Daniel Carter, who moved to Concord, about 1735. Daniel Carter was born in Salisbury, Ms. His wife was Hannah Fowler, born in South Hampton, about 1716.

Dr. Ezra Carter, the first regular physician who settled in Concord, was brother to Daniel, and great uncle to the subject of this notice.

The mother of Dr. Moses Carter, was Sarah Eastman, daughter of Moses Eastman. She was born Aug. 8th, 1757. Moses Eastman was son of Ebenezer Eastman, who was one of the first settlers of Concord. Moses Eastman, grand-father of the subject of this sketch, was born 1732, and was the second male child born in Concord, Edward Abbot being the first.

Dr. M. Carter had three brothers and four sisters. The Rev. Abiel Carter, a graduate of Dartmouth College in 1813, Rector of Christ's Church, Savannah, was one of his brothers.

Dr. Carter's preparatory education was obtained mostly at Salisbury Academy. He commenced the study of medicine with Dr. Jacob B. Moore of Andover, in 1807. In October, 1808, he left Dr. Moore and pursued his studies with Dr. Jonathan French of Amesbury, Ms. In 1809 and 1810, he attended Lectures at Dartmouth College. January, 1811, he was examined by the Censors of the New Hampshire Medical Society, and received license for the practice of Medicine and Surgery. March, 1811, he commenced the practice of medicine in Newbury, Ms.

During the last war with Great Britain, Dr. Carter was Surgeon on board three different vessels of war, viz. the Buckskin, Isaac Bray, commander, the Brig Hunter, Jeduthun Upton, commander, and the General Putnam, John Evans, commander. Twice he was captured and carried into British Ports, Plymouth, England, Halifax, and Nova Scotia. After the war was over, he spent about a year in the West Indies, and then returned to Newburyport. About 1816, he commenced professional business in Salisbury, Ms., at a place called Webster's Point. In June 1823, he removed to the village of Amesbury and Salisbury Mills. Here he connected a Drug-shop to his practice, which made his business quite profitable.

In December, 1824, Dr. Carter married Clarna Poor of Newbury. October, 1838, he was elected a member of the Massachusetts Medical Society, and in consequence of ill health, he removed in 1842, to Concord. He has no children, but in 1828, he adopted a daughter of the late Rev. Abiel Carter, who is now in his family. In coming to Concord, he has, in some measure, regained his health ; and is now able to do some business professionally.

Dr. Moses Thompson Willard was born in 1807, in the town of Bow. His mother was Mehetabel Robinson, and his father was Moses T. Willard, a native of Concord. *He* was a soldier in the last war, and was killed in the battle at Plattsburg. He received his preparatory education at Pembroke Academy, under the instruction of the Hon. John Vose, and commenced the study of medicine, in Concord, in 1830, under the tui-

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tion of Dr. Thomas Chadbourne. His love for the practice of medicine not keeping pace with his progress as a student in physic, he spent a year or more of his pupilage in the study of Dentistry. He graduated in medicine at Dartmouth College, in 1835, but having previously prepared himself, and chosen Dentistry as a profession, he has directed his efforts and attention, exclusively to that branch of the profession.

In 1836, he was appointed Surgeon of the 11th Regiment of New Hampshire Militia. The same year, he was married to Mary B. Morgan of Pembroke, N. H. He was elected a member of the Centre District New Hampshire Medical Society, in the autumn of 1840, and the June following, was elected a member of the State Medical Society. He has had two students in Medicine, and six in dentistry.

Dr. Benjamin Harlock Tripp was born in Oxford County, Maine, November 25th, 1815. His father, Rev. Shubael Tripp, died in 1837, being at the time of his death, the pastor of the first Baptist Church in Kennebunk, Me. Dr. Tripp received his preparatory education principally at the New Hampton Institution. His medical studies when under private tuition, were pursued mostly at Kennebunk, and when at public Institutions, at the medical schools of Bowdoin and Dartmouth Colleges; with which Institutions he was connected during three several lecture terms, in the years 1836, 1838, and 1839. He was examined and received the degree of M. D., at Bowdoin College, in 1839. Subsequently to this period, he spent one year in connection with the various Medical Institutions of the city of New York. At the age of 23, he commenced practice in the town of Londonderry, N. H., and in February, 1843, he removed to Concord. In addition to the general practice connected with his profession, he has made pathology and treatment of cutaneous diseases, a special subject of consideration.

During his residence in Londonderry, he was elected a Fellow of the Southern District N. H. Medical Society, and of the Manchester District Society at its early formation; and subsequently, of the Centre District Society, and of the State Medical Society. Dr. Tripp married, June, 1840, Abby E. Winn.

Dr. Andrew McFarland was born in Concord, July 17th, 1817, and is the son of the late Rev. Asa McFarland, D. D., of that place, a memoir of whom may be expected at some future time. The son commenced the study of medicine, after the proper preparatory course was finished, with Dr. Dixi Crosby of Gilmanton, now Professor in the Medical School at Dartmouth College, completed his term of study, and commenced the practice of medicine, July, 1838; but did not receive the Diploma of Doctor of Medicine until 1840, when it was conferred upon him by the Trustees of Dartmouth College. He commenced practice in Sandwich, N. H., where he resided five years. He attended the Session of Jefferson Medical College, Philadelphia, for the winter of 1842, '43, and then obtained the graduating honors of that Institution, and in the autumn of the latter year, he removed to Meredith Bridge, N. H.

In August, 1845, Dr. McFarland, received the appointment of Superintendent and Physician to the New Hampshire Asylum for the Insane, and, immediately preparatory to entering upon its duties, visited all the principal Hospitals for the Insane in this country, and commenced his residence at the Hospital in October, 1845.

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Dr. McFarland married, October, 1839, Anna Hazen, daughter of Mr. William Peaslee of Gilmanton, and sister of Gen. Charles Hazen Peaslee of Concord. Their children are George, born, August, 1840, Harriet Newell, born, January, 1844, and Mary, born, February, 1846.

A number of students have read medicine with him wholly, or in part.

Dr. Henry Orne Stone was born in Salem, Ms., and is the son of Dea. —— Stone of that place. He graduated at Harvard College in 1838, studied medicine with Abel Lawrence Peirson, M. D., attended Lectures at the Medical School of Harvard University, and received from that Institution his Doctor's Degree of Medicine in 1841. Before coming to Concord, he resided in Boston, and was admitted to the Massachusetts Medical Society. Dr. Stone is married and still lives in Concord.

Dr. Charles Pinckney Gage was born in Hopkinton, on the 5th of April, 1811. He commenced the study of medicine in 1834, with Royal Call, M. D., then of Hopkinton. Soon after, he entered his name with Prof. Willard Parker, now of the New York College of Surgeons and Physicians, with whom he finished his studies. He attended two full courses of Medical Lectures at Dartmouth College, one at Vermont Medical College, one at Berkshire Medical College, and one at Ohio Medical College, Cincinnati, at which last Institution, he took his degree in February, 1837. For two years following the autumn of 1836, he resided in Cincinnati, and devoted his time to attending Lectures, to clinics in the various Hospitals, to the study of Anatomy, for which purpose that city affords abundant facilities, and to private practice.

August 29th, 1837, Dr. Gage was married to Nancy George, daughter of Stephen Sibley, Esq., of Hopkinton. In the fall of 1838, he removed to Concord, where he has since lived and practised in his profession. He is now Secretary of the New Hampshire Medical Society, and has held other offices in that Institution.

Dr. Moore Russell Fletcher is the third son and fifth child of Joseph and Betsey Fletcher. Joseph Fletcher, his father, was the second son of Joshua and Sarah Fletcher of Plymouth, who had eight sons and one daughter. Joshua Fletcher was of Scotch and English descent.

The subject of these remarks was born at Campton, on the 17th day of January, 1811, and went to Concord to live, at the request of his uncle, Samuel Fletcher, Esq., at the age of thirteen. In a few months after this, his father died; still he remained at school in Concord, about three years. After great embarrassment in obtaining his preparatory education, in the spring of 1833, he entered his name as a student of medicine with the late Dr. Joseph W. McKean of Boston. Two years were spent with him, and with his advice, the third and last year included in a regular course, was spent with the late Dr. George B. Doane and Dr. Howard Sargent of Boston.

Dr. Fletcher attended two courses of Lectures in the Medical School, at Harvard College, in the winters of 1834 and 1835, and one course at Bowdoin College in 1836, at the close of which he took his medical diploma. He soon returned to Boston, opened an office and was admitted a member of the Boston Medical Association, and the Massachusetts Medical Society. In 1838, he invented the Truss, well known among the profession as the "*Fletcher Truss*," which he introduced extensively

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in New England, and to some extent in the Southern and Western States.

In 1840, he left Boston, for the Province of New Brunswick, where he married Anne Catharine, daughter of the late Hon. James Allanshaw, and continued to reside there for about five years, during which time he practised medicine and surgery under a special license from the Governor, Sir William George Mackbean Colebrooke. In the fall of 1845, he returned to Concord, where he now resides. He has had three sons; the second and third, Allanshaw and Webster, are now living.

Dr. John T. G. Leach spent a short time at Concord, about 1832, removed to Lowell, Ms., returned to Concord, in 1836, and was admitted a Fellow of the New Hampshire Medical Society, in 1837. He was in Boston, in 1840.

Dr. Ebenezer G. Moore studied medicine with Dr. Whipple of Wentworth, and Dr. Mussey of Hanover. For further particulars, see No. 1, Vol. II. p. 75.

Dr. John Renton was the son of Dr. Peter Renton, now of Boston, but formerly of Concord. He received the degree of M. D., practised for a time in Concord, and then removed to Lynn, Ms., where he now resides.

Dr. William Prescott removed from Lynn, Ms., to Concord, in October, 1845, where he now resides, and practises in his profession. His leisure time is spent in prosecuting his favorite study, Natural History. He is President of the "Concord Society of Natural History." For further Notice of him, see Vol. I. p. 69.

Dr. Jonathan Chase Prescott was born at Sanbornton, June 11th 1795. For an account of his genealogy, see Notice of Dr. William Prescott above, Vol. I. p. 69. Dr. Prescott studied medicine at Gilmanton, with his brother William, now resident in Concord, and received the degree of M. D. at Dartmouth College in 1821. He entered upon the duties of his profession at Meredith Bridge, where he resided eleven years. He married Mary, daughter of Charles Hodgdon, Esq., of Barnstead, November, 1825. They had six children, all sons, three only of whom survive, viz. Charles Hodgdon, William Henry, and John Hodgdon. In consequence of ill health, Dr. Prescott removed from Meredith Bridge, to Concord, Ms., in the winter of 1832, '33, where he soon regained his health. On the death of his wife's father, he was appointed administrator to settle the estate, and immediately removed to Barnstead, for that purpose; after which he removed to Pittsfield, where he continued until the winter of 1843, when he removed to Concord, N. H., soon after the removal of Dr. Renton from that place to Boston. Having resided in Concord about one year, he was suddenly arrested in his career of usefulness; and after suffering the most excruciating pain for ten days, fell a victim to a disease of the kidney, on the 13th of February, 1844, in the 49th year of his age. At his funeral the Rev. Mr. Curtis of Pittsfield, preached a sermon from Colossians iv. 14. "The beloved Physician," in which he characterised him as a good physician, possessed of good medical skill, devotedness to his profession, the social virtues, and true consistent piety.

Dr. Prescott was a Fellow of the New Hampshire Medical Society, and also of the Massachusetts Medical Society.

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The above account of Physicians in Concord, is as accurate as we could make it from the dates and facts in our possession. We should have been pleased, to have given a more extended Notice of some of them, had we been able to have done it.

A Notice of Drs. Robert Lane, Josiah Wheat, William D. Buck, Jeremiah Gates, Thomas Brown, Josiah Kittredge, Josiah Crosby, Stephen M. Emery, Richard Russell, Edward B. Moore, Daniel J. Hoyt, and Philip Brown, will appear among the Notices of Physicians in other towns.

A Notice of Dr. Henry Bond will appear under the head of Sketches of Alumni of Dartmouth College.

THE VALUE OF THE BIBLE.

It is from the Bible alone, we learn that the blood of Jesus Christ cleanseth from all sin. Here "is a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." Says Arrowsmith, "Other books may render men learned unto ostentation; but the Bible alone can make men wise unto salvation." That great man, Patrick Henry, left in his will the following testimony in favor of the religion contained in the Sacred Scriptures:—"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich, and without it, if I had given them all the world, they would be poor."

Robert, king of Sicily, said, "The holy books are dearer to me than my kingdom, and were I under any necessity of quitting one, it should be my diadem." When on his death bed, Salmasius, a very learned man, said, "Oh! I have lost a world of time! If one year more were added to my life, it should be

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spent in reading David's Psalms and Paul's Epistles." Dr. Harris, an Englishman of distinction, inserted in all his wills, "Item, I bequeath to all my children, and to my children's children, to each of them a Bible, with this inscription, 'None but Christ.'"

Such is the value of the Bible, and such the estimation in which it is held by the wise and good. How important then, that this sacred book should be in the possession of every son and daughter of Adam!

NOTICES OF NEW PUBLICATIONS.

The New England Farmer's Almanack, on an improved plan, for the year of our Lord 1847. By Dudley Leavitt, Teacher of Mathematics.

The present is the *fifty-first* No. of this work, and it deserves the patronage of the public, especially the people of New Hampshire. Sixty thousand copies in two editions were sold for the year 1846.

Mr. Leavitt is a self-made man, and deserves great respect and gratitude for his work's sake. It may not be deemed inappropriate to give in this connection a passing notice of this veteran Teacher.

Mr. Leavitt, a descendant of John Leavitt, who came over from England, about the year 1628, was born at Exeter, N. H., May 23rd, 1772. His father, Joshua Leavitt, was a farmer. His mother was Elizabeth James, granddaughter of Col. Winthrop Hilton, who was massacred by the Indians, in 1710, in that part of Exeter, now called Epping. From his youth he was inclined to studious pursuits, and early prepared himself to instruct. He has been engaged as a School Teacher either in the common or higher branches of education, during a part of every year, for more than half a century, and some who have become as respectable men as any in the State, were his scholars.

Besides his Almanacks, there have been published of his works, The New Hampshire Register, for 1811, and for several successive years; Elements of Arithmetic, for the Use of Schools in the Southern States; An Abridgment of Pike's Complete System of Arithmetick; The Scholars Review, and Teacher's Daily Assistant; Complete Directions for parsing the English Language; Juvenile Geography; The Teachers Assistant, and the Scholar's Mathematical Directory. Mr. Leavitt also edited for a time a Periodical published about 1800, entitled "Gilmanton Gazette and Farmer's Weekly Magazine."

Among his MSS. ready or nearly prepared for the press, are The Singer's Grammar, composed for the Use of Students and Performers of Vocal Music;

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and The Astronomical Calculator: being a concise but a comprehensive System of Astronomy, for the Use of Academies and Practical Astronomers.

Mr. Leavitt resides at Meredith, in the 75th year of his age, enjoying good health and spirits.

The New Hampshire Annual Register, and United States Calender, for the year 1847. *By G. Parker Lyon. No. XXVI.* [*The numbering of the Register commenced with* 1822, *by Dr. John Farmer, who then was engaged as Compiler. The first Register published for New Hampshire, was in* 1772.] Concord: Published by G. Parker Lyon.

This is the third No. of the Register, which Mr. Lyon has edited and published, and though all the three Nos. are well edited and printed, yet the appearance of the last is the best. We wish Mr. Lyon great success in this interesting and important work. The New Hampshire Register is the best prepared periodical of the kind in this country, and it was emphatically so, during the seventeen years it was edited by Dr. Farmer. Every family in the State, will do well to purchase it.

Report of the Committee of the City Council, appointed to obtain the Census of Boston for the year 1845, *embracing collateral Facts and Statistical Resources, illustrating the History and Condition of the Population, and their Means of Progress and Prosperity. By Lemuel Shattuck.* Boston: 1846. John H. Eastburn, City Printer.

This Report contains 179 pages, royal octavo, besides an Appendix of 95 pages, and two Maps. One is entitled a new and complete Map of the City of Boston, with part of Charlestown, Cambridge, and Roxbury; and the other, Sketch of the States of Massachusetts, Connecticut, Rhode Island, and Parts of New Hampshire and New York, exhibiting the several Railroads, completed, constructing, chartered, and contemplated. Its contents are, 1. Historical Notices of the Population, 2. Errors of the National Census of 1840, 3. Mode of taking the Census of 1845, 4. Numbers of the Population in 1845, and its past increase, 5. Population of the Wards and Sections, 6. Places of the Birth of the Population, 7. Classes, 8. Dwelling Houses, 9. Supply of Water, 10. Domestic Condition, 11. Education, 12. Legal Voters, 13. Occupations, 14. Progressive Wealth, 15. Public Charities, 16. Pauperism, 17. Crime, 18. Moral and Religious Institutions, 19. Births, Marriages, and Deaths, 20. Public Health, 21. Government, 22. General View and Conclusion, Appendix.

The Report is one of great labor and excellence, and in preparing it Mr. Shattuck has rendered an important service to the City of Boston.

Progress. An Address before the Phi Beta Kappa Society of Dartmouth College, July 29, 1846. *By Joel Parker.* Hanover: Printed at the Dartmouth Press. October, 1846.

Chief Justice Parker was happy in the selection of his subject, and happy in the treatment of it. So much has been said in the present day in respect to *Progress* in the arts and sciences, in education, morals and religion,—

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in every thing which elevates and adorns man in his individual and associated capacity, that multitudes seemed to think and believe that the attainment of perfection was near at hand. The past was reviewed with indifference, the present was beheld with exultation, and the approaching future was anticipated with triumphant rejoicing.

Some discerning, well balanced, fearless mind was required to rebuke this froward spirit, and to attack and refute this unfounded, but popular doctrine. The talents of Judge Parker were adapted to this service, and he has performed it in a manner honorable to himself, and successful to the establishment of the position he so manfully assumed. We regret that we have not room for the insertion of extracts. We earnestly commend the Address as worthy of the perusal of the Scholar, the Philosopher, the Statesman, and the Christian.

Theological Education. An Inaugural Address, delivered before the Trustees, Overseers and Friends of the New Hampton Institution, December 17, 1845. *By James Upham, Professor of Sacred Literature and Ecclesiastical History.* Concord: Press of Asa McFarland. 1846.

The subject of this Address is *Theological Education*. In the treatment of it, the writer discusses the following topics: 1. Whence the need of theological education? 2. Whence the need of theological schools? 3. The importance of theological education, especially to the ministry of the present day. 4. The necessity of adapting our theological schools to the wants of the churches. 5 The importance of theological instruction being eminently biblical and practical. In the conclusion, the course of instruction to be pursued at the New Hampton Institution, is fully and frankly announced. The Address contains many important thoughts and is adapted to be very useful to the Baptist Denomination of this State. We rejoice that so much is doing by them, in the present day, to promote an educated ministry.

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PROSPECTUS

OF THE

NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER.

To be Edited by William Cogswell, D. D.

The *New England Historic-Genealogical Society* proposes to publish by subscription a Quarterly Journal, to be entitled, "The New England Historical and Genealogical Register." The period has arrived in this country, when an awakened and a growing interest begins to be felt in the pursuit, and especially in the results, of Historical and Genealogical Researches; and when the practical value, both to individuals and to society, of the knowledge which is obtained by investigations of this kind, from the scattered and perishable records of local, domestic, and traditionary history, begins to be appreciated by increasing numbers. The existence, and active exertions of Historical, Antiquarian and Statistical Societies, which have sprung up within a few years past in most of the older States of the Union, is a sufficient evidence of this fact.

The formation of the *New England Historic-Genealogical Society*, which has received a Charter from the Massachusetts Legislature, and which, as its name imports, proposes to direct its attention to the illustration of History in one of its most elemental and original departments, has been received with a degree of encouragement and favor, which leaves no room to doubt that a deep interest is felt by many in the community, in subjects of this nature; and that the materials exist, in various stages of preparation, as the fruit of personal exertions, for enriching the collections of a general Depository; and thereby leading to a more extensive diffusion of the facts and documents out of which this branch of Literature in our country has yet to be principally created. The Periodical to be issued by this Society, will be one important means of accomplishing the end in view. It will comprehend such materials as the following, viz:—

1. Biographical Memoirs, Sketches and Notices of persons who came to North America, especially to New England, before Anno Domini 1700; showing from what places in Europe they came, their Families there, and their Descendants in this country;—

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2. Full and minute Genealogical Memoirs and Tables, showing the lineage and descent of Families, from the earliest dates to which they can be authentically traced, down to the present time, with their branches and connections ;—

3. Tables of Longevity, Statistical and Biographical Accounts of Attorneys, Physicians, Ministers and Churches of all denominations, of Graduates at Colleges, Governors, Senators and Representatives in Congress, Military Officers, and other persons of distinction. Occasionally entire Tracts, which have become rare and of permanent Historical value ;—

4. Lists of names found in ancient documents, such, especially as were engaged in any honorable public service ; also the documents themselves, when they may contain any important facts illustrative of the lives and actions of individuals ;—

5. Descriptions of the Costumes, Dwellings, and Utensils of various kinds, belonging to the earliest times to which the Ancestry of Families may be traced ; to be accompanied, when practicable, with drawings or engravings ;—

6. Ancient Inscriptions and Epitaphs, with descriptions of Cemeteries, Monuments, Tombs, Tablets ; also, extracts from the Town and Parish Records of New England ;—

7. Descriptions of Armorial Bearings, and of other Heraldic devices, occasionally emblazoned, with sufficient explanations of the principles and terms of Heraldry.

The Publication will embrace many other materials of a Miscellaneous and Statistical character, more or less connected with its main design ; which, it is believed, will contribute to render it interesting to intelligent persons of every class in the community.

Each Number will be embellished with a Portrait of some distinguished individual. There will also occasionally be other engravings in the work.

CONDITIONS.

The Work will be issued Quarterly, each Number containing at least ninety-six pages, octavo, upon good paper, and with fair type ; making annually a volume of about four hundred pages ; the first Number to be issued in January, 1847.

The price to Subscribers will be Two Dollars a year, payable on the delivery of the second Number. Any person becoming responsible for six copies of the work, shall be entitled to the seventh copy gratis.

Subscription Papers to be returned to the address of Sam'l G. Drake, Publisher, 56 Cornhill, Boston.

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